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CHURCHES
OF
EL DORADO COUNTY
CALIFORNIA

THEIR HISTORY
Covering a Period of Ninety Years
From 1850 to 1940

By WILL O. UPTON

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PLACERVILLE, CALIFORNIA
1940

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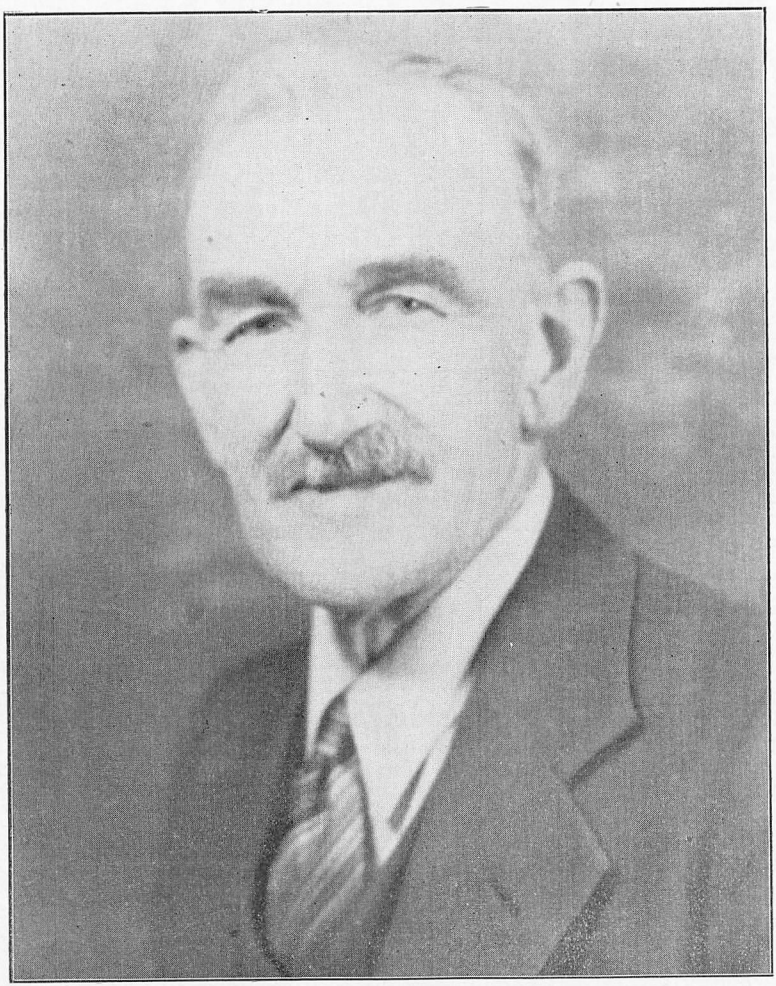

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SCHOOL OF THEOLOGY
AT CLAREMONT
California

PRINTED IN THE UNITED STATES OF AMERICA

Dedicated to the

CLERGY *of the Past*

and the Present.

—WILL O. UPTON.

Illustrations

THREE PIONEER WORKERS
CATHOLIC CHURCHES
EPISCOPAL CHURCH, Coloma
PRESBYTERIAN CHURCH, Placerville
METHODIST CHURCH, Placerville
M. E. CHURCH, Georgetown
EPISCOPAL CHURCH, Placerville
BROTHER PEIRCE WITH HIS CARPET-BAG
METHODIST EPISCOPAL CHURCH, Placerville
FEDERATEAD CHURCH, Placerville
CHINESE JOSS HOUSE, Placerville
CHRISTIAN SCIENCE CHURCH, Placerville
COMMUNITY CHURCH, Diamond Springs
SEVENTH DAY ADVENTIST CHURCH, Plac'v'l.
CHURCH OF THE NAZARENE, Placerville

late P. F. Morgan and Mrs. Amy Drysdale for data on Georgetown churches; to W. N. Stearns, Chas. A. Rasmusson, George Johnson, Mrs. Annie Jaeger, Miss Mary B. Thomas and Mrs. Hattie Amstalden, for items upon Coloma and Lotus Churches; to Mrs. Jane Harlan of Sacramento for data on the Baptists of Coloma, and Mrs. Meta Tucker for data on the Baptist Church of Placerville; to J. J. Miller and the late John Fisher for the data on the Cold Springs Church; and to Mr. Fisher for general information upon early-day county churches and for several of the anecdotes we have given; to Chas. W. Martin, Rev. John Barrett, Rev. Rex Barron, Mrs. Elizabeth Killough, and my late brother's "Life of Rev. C. C. Peirce" for data upon the latter's labor and life; to Mrs. J. E. Fox, Mrs. Ethel Lewis, and Mrs. Sidney Price for information upon the First Church of Christ, Scientist; to Mrs. Hazel Volz and the Rev. Mr. Theumler for data regarding the Adventist Churches and School; to Rev. Mr. Jamison and Rev. A. Downing, and the late Rev. Chas. Welts, for information upon the Church of the Nazarene; to Mrs. Katherine Marsh, the Rev. E. L. Lassegues, and Raymond Richter for information on the Full Gospel Mission; to Mance C. Vaught for information upon the Latter Day Saints; to Carl Fickenscher, pastor of the Trinity Lutheran Church of Sacramento; to Oscar Menchen and the Rev. S. Hoernicke of San Jose for data on the Lutheran Church; also to Alex Ilsohn for data on former Lutheran services held at Diamond Springs and for information upon a Presbyterian Church formerly in that town. We are indebted to the late Mrs. Mae W. Null, wife of the Rev. C. W. Null, for the most lucid and vivid account of the dangers and hardships that ministers, in common with other Pioneers, encountered in crossing the plains, as given in an Eastern newspaper by Rev. John Steele, who arrived in California in 1850, and to Mrs. Bertha De Wolfe for data on Presbyterian services at Diamond Springs. And we wish to particularly thank Geo. R. Burris and C. B. Davis for not only helping me with suggestions, but for their excellent work in the printing of this book.

Written without prejudice against any religious denomination, in a sincere desire to give true history regarding them all.

PREFACE

In offering our book to the public, we are giving a history that has never before been given in full, so far as we can learn. In fact, we are aware of but one book written of the Empire County treating solely upon religious work within the county. That is the excellent "Life and Labors of the Reverend C. C. Peirce," by my brother, the late Charles Elmer Upton. He was an intimate friend of Mr. Peirce. But his work was confined to the religious work of Mr. Peirce alone, and did not treat of any other church in the county than the Episcopal. (This book, as well as my brother's "Pioneers of El Dorado," was recopyrighted by me several years ago and may be reprinted later).

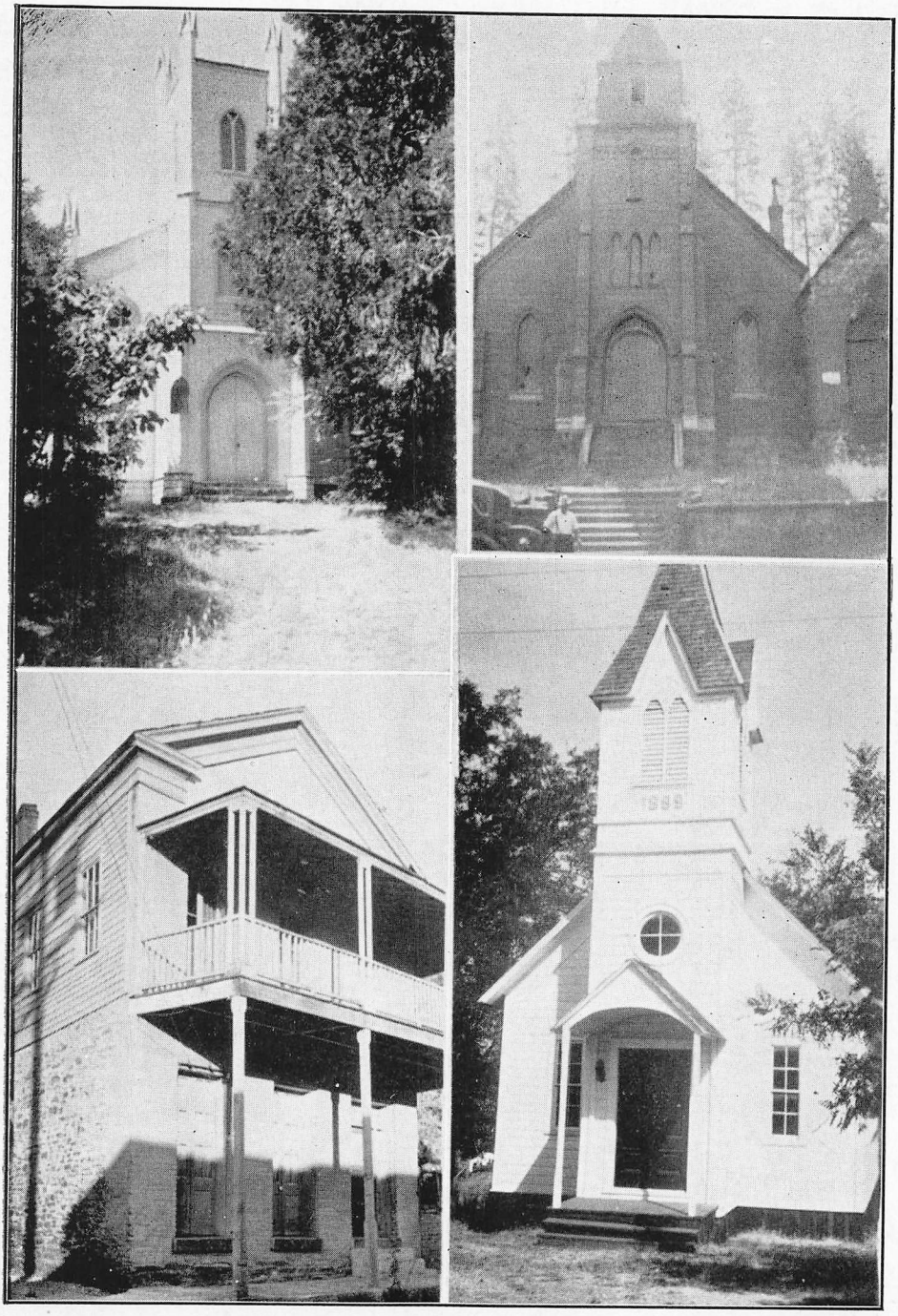
Of course there have been informative articles from time to time, published of the different churches, in special editions of county papers; but, up to the present time, there had been no attempt to give the history of all of the churches and the denominations that have been established in El Dorado County.

It took two years and a quarter of intensive research work to get the data for our book; and if we have overlooked a single religious denomination that existed, or exists, in the county, it was certainly not for want of hard and careful research work.

Religion has done more toward bringing California to its present stage of civilization than many realize. And just in proportion as religion of some kind has no longer any claim upon the individual, will we drift back toward the stage of savagery that the Franciscan Fathers found in California when, during the Revolutionary days, they founded their first Mission at San Diego.

If there is any group to whom Californians should show reverence, it is to the priests and the ministers who in early times braved all sorts of perils, and even death, to bring the civilizing influence of religion to this wild and unsettled territory.

We wish to acknowledge indebtedness, in our gathering of data for our book, to Rev. Chas. W. Null, Rev. Harold G. Morehouse, Mrs. Annie Jaeger, Miss Mollie Reynolds, Mrs. Annie Darlington, Mrs. Laura Schiff, and A. S. Fox, for information regarding the Methodist and Federated Churches; to Rev. Father Thos. B. Hayes, Mrs. Mary Witmer, Mrs. John Tinney, Miss Mary O'Donnell, Miss Jane McCusker, and W. J. Andersen, for data regarding the Catholic Church of Placerville; to Mrs. Clara Davis of Placerville, and Albert Engesser of Green Valley, for the data on the defunct Catholic Church of Green Valley; to Miss Dell Patterson, Mrs. Nell Dormody, Rev. A. A. Kyburz, Matthew Blair, Sr., and the late F. W. Rohlfing, for items regarding the Presbyterian Church; to the



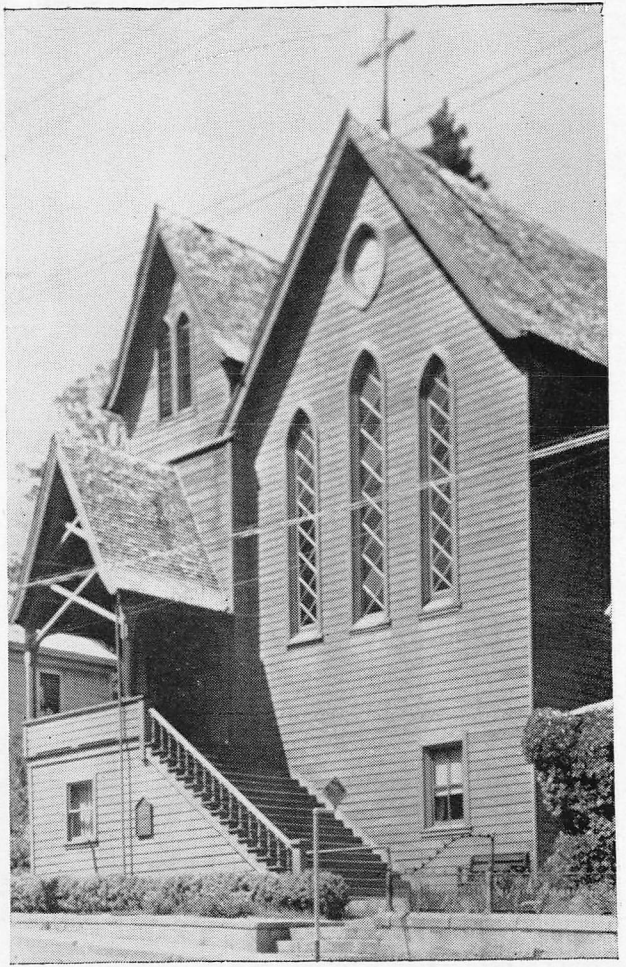
(Upper Left) **EPISCOPAL CHURCH** at Coloma, built in 1856; (upper right, **PRESBYTERIAN CHURCH** in Placerville, built in 1865; (lower left) Placerville **METHODIST CHURCH,** built in 1851 from lumber brought around the Horn; (lower right) Georgetown **M. E. CHURCH, built in 1889.**

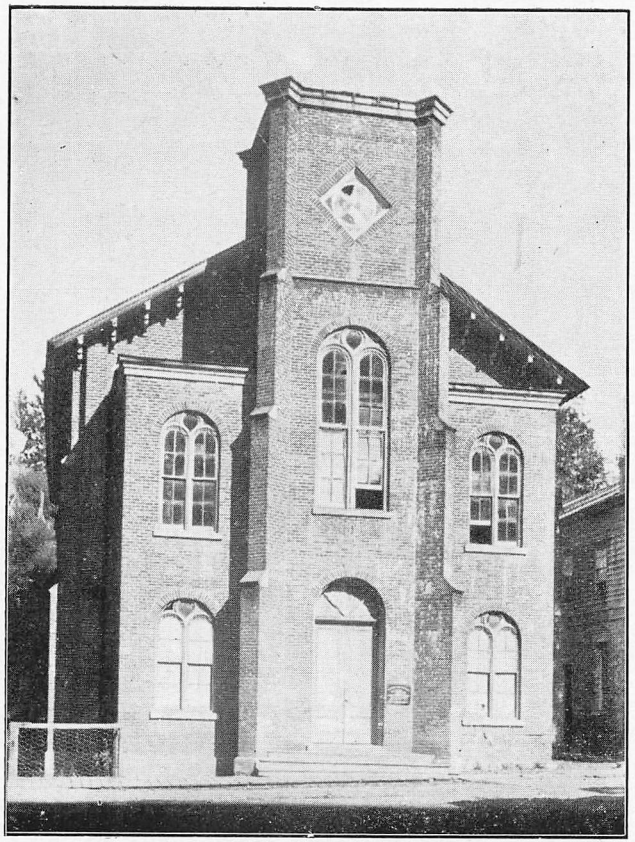
BROTHER PEIRCE

(left) with his carpet - bag of tracts and books for distribution among the children of the County. It was his inseparable companion on his pilgrimages about, to the different places at which he preached.

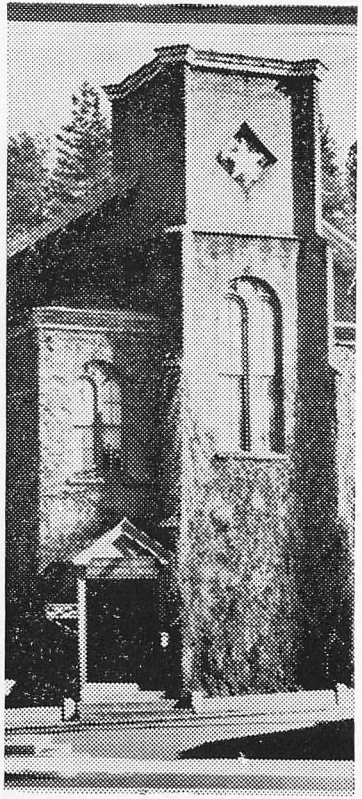
EPISCOPAL CHURCH

(Right) The church that was built through the efforts of the Rev. C. C. Peirce and the ladies of his church, the Peirce Guild, and through voluntary donations. It was completed in 1865.





PLACERVILLE METHODIST EPISCOPAL CHURCH
Built in 1861. Now the FEDERATED; used conjointly by Methodists and Presbyterians.

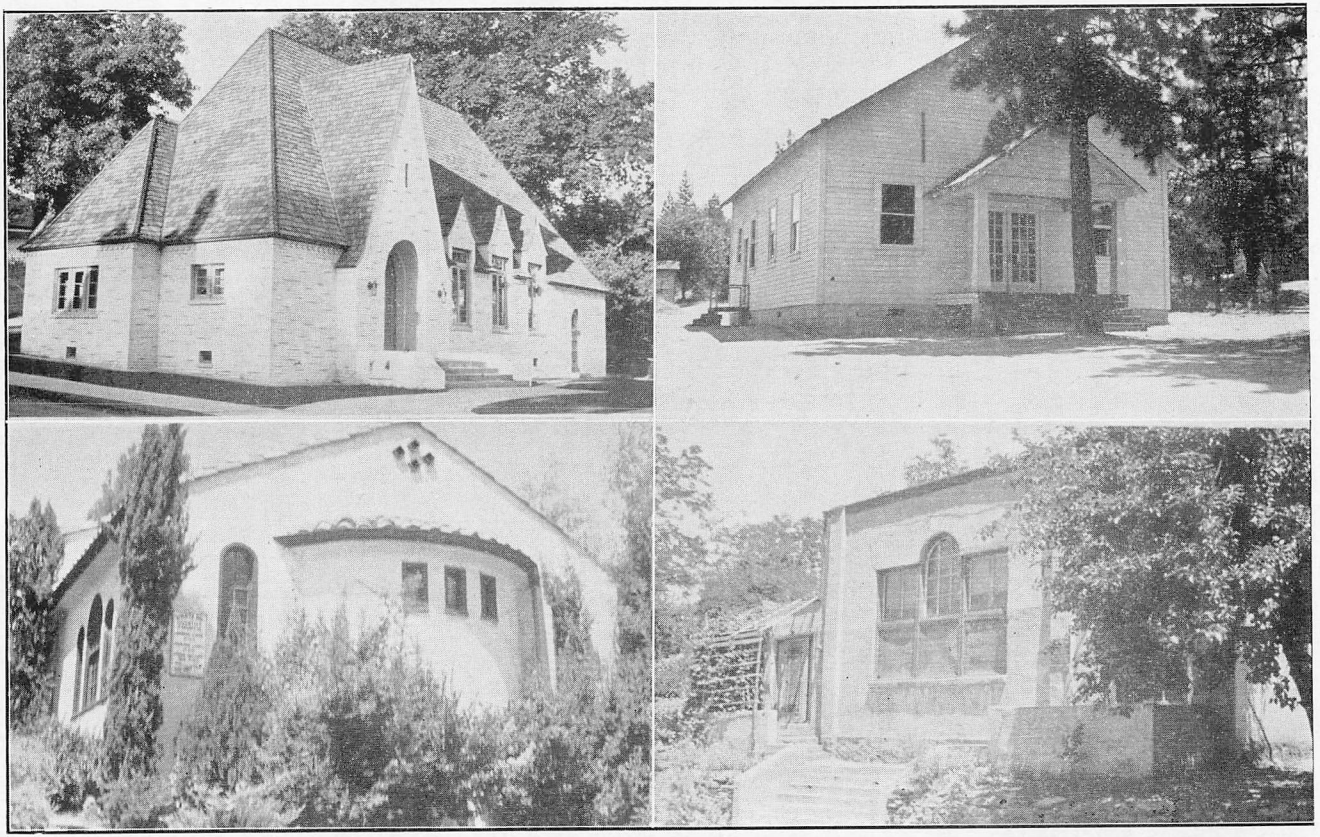


FEDERATED CHURCH
Original entrance ivy-overgrown; new entrance is shown at location of original arched window.

CHINESE JOSS HOUSE

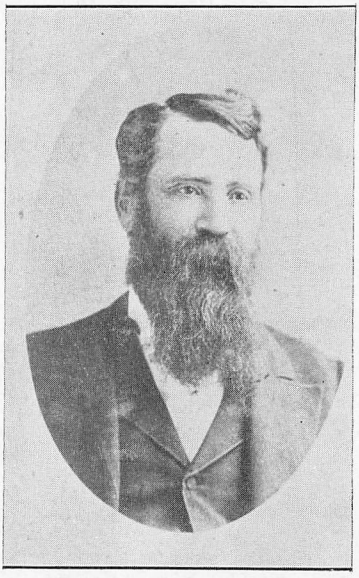
It stood at the intersection of Goldner and Pacific Streets, but was torn down about 1920 to give place to a cottage belonging to Miss Mollie Reynolds. This photograph was presented to Placerville Parlor No. 9, N. S. G. W., in May, 1940, by George Hofmeister, at that time sole remaining charter member of the Parlor, which he helped to found.

On the steps of the joss house are Mr. Hofmeister's mother, the late Mrs. Fred Hofmeister Sr.; next to her is his sister, Mrs. Josie Pratt, of Marysville; while the lady with the infant in her arms is the late Mrs. Annie Hofmeister, his wife. The infant is his younger son, Cyril, and the boy on a lower step is his elder son, Gus. The photograph was taken in 1896. This was one of the last Chinese houses of worship to disappear in El Dorado County.

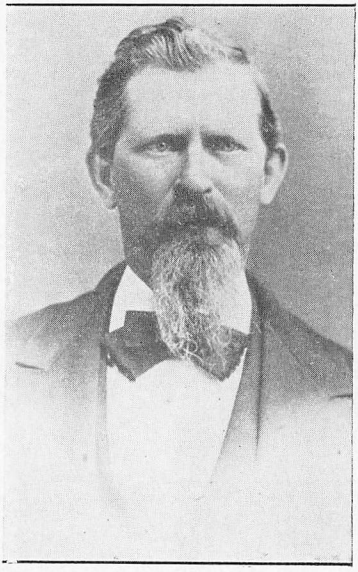


(Upper left) **CHRISTIAN SCIENCE** church of Placerville, built 1933; (upper right) Diamond Springs **COMMUNITY** church, built 1938; (lower left) **SEVENTH DAY ADVENTIST** church, built 1924; (lower right) **NAZARENE** church, 1929.

THREE PIONEER WORKERS *in El Dorado County, California*

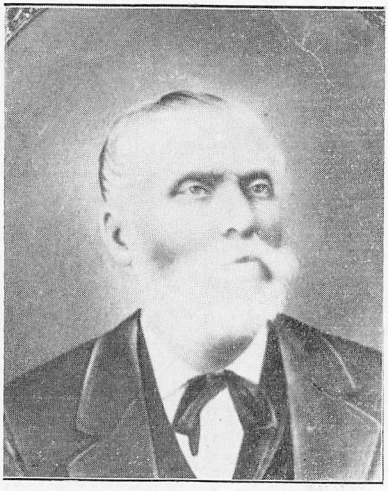


JAMES BARNES



FRANK GOYAN, SR.

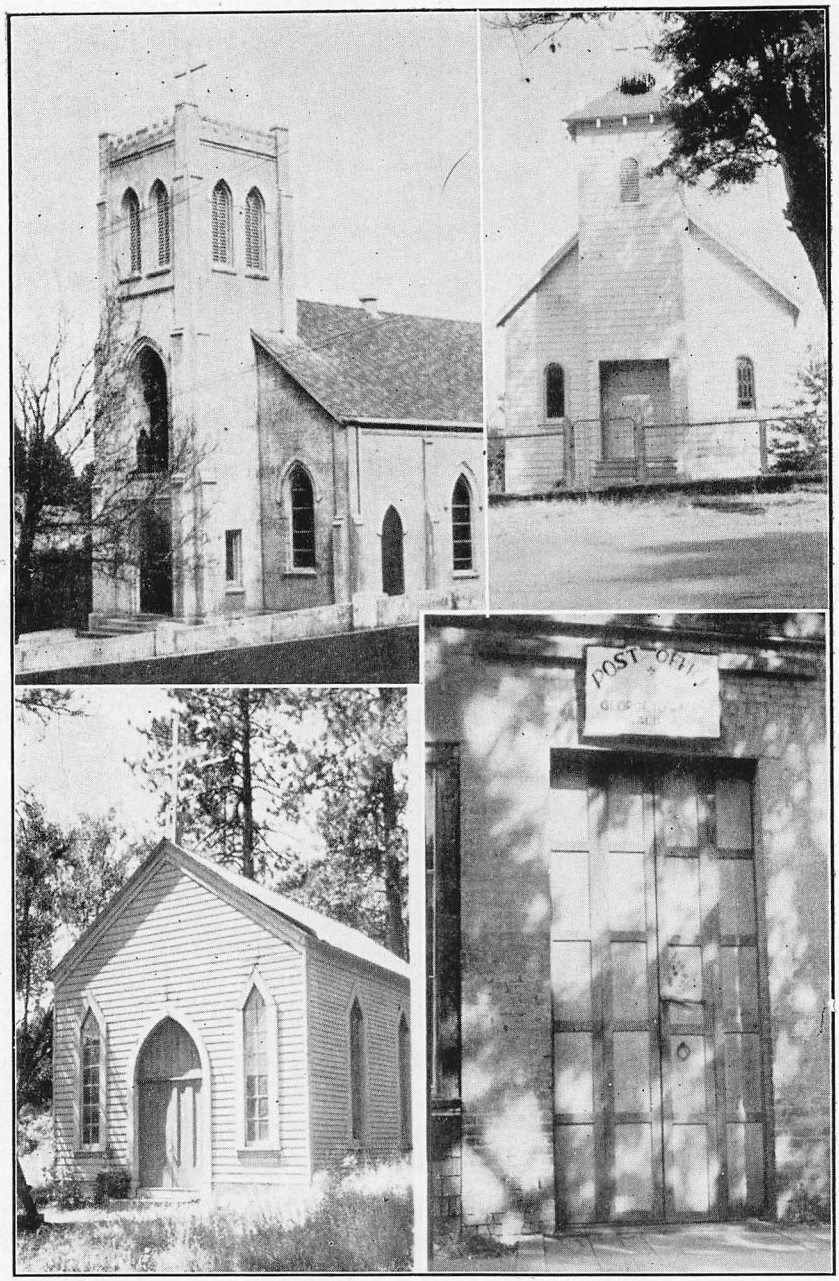
James Barnes, the Coloma Baptist minister whose first sermon, given in 1850, was from the bar of a saloon to a congregation of miners and gamblers, whom, he said, showed a deference by close attention to his sermon, and donated liberally to the cause of religion. . . . He was the father of Mrs. Lena Harlan of Sacramento and Placerville and of Mrs. Edith Reavis of Oakland, Calif.



CALEB C. PEIRCE

The Rev. Caleb C. Peirce, who left the pulpit of Grace Church in San Francisco to found a church of his own in Placerville, and whose singleness of purpose in the spreading of Christ's teachings won for him a veneration from all classes that few men have been accorded.

Frank Goyan, Sr., who in April, 1850, established the first Methodist Episcopal Sunday School in Placerville and had to his credit the longest continuous attendance at the M. E. Church of any of its members....He was the father of Mrs. Annie Darlington, Will Goyan, and the late Mrs. Lulu Darlington and Frank Goyan. Mr. Goyan was the first Sunday School Superintendent, of this church, an office which he held for some years.



CATHOLIC CHURCHES—(upper left) St. Patrick's, Placerville, built in 1865. (Upper right) Georgetown Catholic, built in 1924; (lower left) Coloma Catholic, built in 1858; (lower right) old Armory built in 1862, first Catholic church in Georgetown; now used as a postoffice.

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Churches of El Dorado County

CONTRARY to a general impression that has in some way become accepted throughout the world, California was not founded by gamblers, cutthroats, highwaymen, and the demi-monde; though they were plentiful enough before the organization of Vigilantes, and the demi-monde still hold their own, as in every civilized country in the world.

It has been thought by people not conversant with our early history that we lacked all restraint in the earlier days and that a man was a "law unto himself." But nothing could be further from the truth; though, in some of the counties farther south of us on the Mother Lode, lawlessness at one time seemed to reign supreme; and though our town of Placerville first acquired the name of "Hangtown," it did not deserve that appellation as much as did many of the aforesaid towns, which were composed more largely of Mexican and other foreign elements than was El Dorado County.

While a hanging of three men by Vigilantes gave us the sobriquet of "Hangtown," it was a misnomer. In the towns south of us there had been wholesale hangings beside which ours in comparison appears trivial. And yet we are proud of the name; for it not only signified speedy justice to malefactors of early times, but kept that element in constant fear of immediate retaliation by the citizens of our town in case of murder or robbery. Yet, paradoxical as it may seem, among the first Pioneers of those crude days came the missionaries, preachers, and priests, following the discovery of gold by James W. Marshall at Coloma on January 19, 1848; and Coloma was the first mining town they visited; although the Rev. C. O. Hosford preached in Placerville as early as the summer of 1848. However, it seems that he came upon this occasion before preachers had been regularly assigned to this town.

It is of that fearless band of God-fearing men that we will write, beginning with Coloma, where the first church in the mining section was established. This was the Methodist church.

Formal organization of the Coloma M. E. Church was made April 22, 1850, according to the Rev. Chas. W. Null, who, with his family, left Placerville in 1936, after having served as Methodist minister in this city from 1923. The old-time Methodist historian, Anthony, says that the Coloma Church was the first organized M. E. Church in the county, but that to the Baptists of Coloma

must go the credit of putting up the very first Protestant Church building in the county. According to a directory issued in Placerville in 1862, the M. E. Church was organized by Rev. Isaac Owen in 1850; the aforementioned Baptist Church by Rev. O. C. Wheeler, October, 1856, and the Catholic Church in 1858. However, the months of founding of the Methodist and Catholic Churches are not given. But the date of the founding of the M. E. Church as given by Mr. Null must be right, as he got it from Church records. The date of establishment of the Episcopal Church is September 15, 1856.

While the records show that several missionaries representing different faiths, including Catholic, Baptist, and Methodist, worked among the miners at Coloma, Placerville, Georgetown, Kelsey, etc., before the founding of their churches, to the Methodists must fall the honor of the very first Missionary work in the mining towns of El Dorado County—to the Rev. Wm. Roberts, Superintendent of Missionary Work in California and Oregon; for it is related by the Rev. Wm. Taylor, who likewise preached in this county, that as early as the summer of 1849, on the occasion of his first visit to California, the Rev. Wm. Roberts preached not only at Coloma and other mining towns in this section, but also in Sacramento and San Francisco.

The Rev. Wm. Taylor relates this anecdote of Rev. Mr. Roberts on the occasion of his first visit to this State from Oregon.

"On this visit to California, Brother Roberts brought with him his blankets, sleeping and traveling gear, and on his arrival bought and rigged up a mule, and thus traveled on 'the foal of an ass' in primitive, independent style, carrying a Bible in one hand and a good Colt's revolver in the other. The Bible he had occasion to use every day, the blankets every night, but happily for him and all the hostile foes he encountered, the sight of the 'fire-dog' was enough."

And Rev. Taylor tells this story of one of his own experiences while preaching one day in the early '50's in Placerville,—"a flourishing mining city of six thousand inhabitants"—he says.

In front of his goods-box pulpit was a stage-coach full of miners, gamblers, and others. Suddenly addressing the occupants of the coach, he said: "Why, if the flaming steeds of Elijah's chariot of fire were hitched on to that stage-coach, and the driver cracked his whip for the Heavenly Country, every fellow in it would jump out; and in a moment the coach was cleared, every man in it leaped for the street in apparent fright, from the apprehension that, perhaps, Elijah's horses might be hitched to the stage, and they taken off to Glory, a place to which they did not wish to go."

The following quotations are from a historical sketch composed and read by the Rev. Chas. W. Null, at that time co-pastor with John W. Hoyt, Jr., of the Federated Church of Placerville, at the installation of a memorial tablet in the Coloma Church in honor of the Methodist Pioneers of Coloma, June 24, 1928. Among other things in praise of those pioneers, he included this tribute to Brother Chas. Caleb Peirce, one of the first Episcopal ministers to labor there:

"I am especially pleased on this occasion of the installation of a memorial tablet in honor of the Methodist Pioneers, to place here on the wall of this historic building a photograph of a man of God, who is remembered with gratitude and reverence in all parts of El Dorado County today, even though it is twenty-five years since he departed to be with God. From 1862 to 1903, Charles C. Peirce, Missionary-pastor of the Protestant Episcopal Church, traveled the roads and trails of this county and brought to the people the Gospel of Christ. He was not a great organizer and did not build up any strong organizations; but his personal touch on the lives of the people of El Dorado County was very remarkable. The photograph is the gift of Mrs. Kate Weller, a former resident of Coloma.

"At this time I want to bring to you greetings from the widow of a Methodist pastor who came to the Georgetown and Coloma Circuit in 1873 and wrought here, faithfully, for three years. Mrs. M. A. Miller, now eighty-six years of age, lives with her daughter in Pasadena. Her letter speaks of friendships made here fifty-five years ago, and of events that are still fresh in her memory. She would greatly enjoy being here, but says her days of long journeys are past; so she sends her greetings and her blessing. A few of you older folk will remember a small boy, who often accompanied his father over that road that winds down the mountainside yonder. He was five years old when M. A. Miller came as pastor in 1873. I feel sure that something of the pioneer spirit got into that boy's heart here in the hills, and he has been pioneering ever since. He was down in the San Joaquin Valley, where he helped his father establish churches and where he served as pastor at Hanford and at Fresno; then across to the Philippines; then back to San Francisco, San Jose, Panama; and now to wider fields. The latest pioneering job assigned to him is the superintendency of our work in a large part of the great continent of South America; for that small boy now is Bishop George A. Miller."

The Coloma Methodist Church was organized in 1850, with Warren Oliver as pastor. Coloma was the principal point of circuit in a district that embraced Diamond Springs, Cold Springs, Union-

town (Lotus), and Coloma, in 1855. But in the following year, Coloma united with Georgetown to form the Georgetown-Coloma Circuit. In 1918 this coalition was changed and the Circuit then became known as the Placerville Circuit, and the ministers of the M. E. Church of Placerville served as pastors. But, since the federation of the Methodist and the Presbyterian churches in Placerville in 1927, Coloma Church has been served, in turn, by the Rev. Charles W. Null, now of the Healdsburg Methodist Church; the late Rev. J. W. Hoyt, Jr., who went from here to a Fair Oaks Church, and the Rev. Harold G. Morehouse, former co-pastor with the Rev. Mr. Null. At present Mr. Morehouse and the Rev. Rex Barron hold services there alternately. After Mr. Null's departure, a helper, Miss Mabel Barnhouse, appointed as an assistant to Mr. Morehouse in Placerville, conducted a "School of Stewardship" at the Federated Church from January 3 to January 24, 1937, inclusive, looking toward increasing the membership of the Church. She succeeded in increasing the attendance among the younger people.

Before accepting the pastorate of the Federated Church at Fair Oaks, Mr. Hoyt had spent seven years as co-pastor with the Rev. Chas. W. Null in the Federated Church of Placerville, his first assignment. Here he got the experience that enabled him to write the best book upon the subject of Federation that has yet appeared; in fact, it is considerad a text book upon the subject. In addition to his literary ability, which also included some fine verse now in book form, as well as his prose writings, he was a violinist of exceptional ability, always leading in the hymns at the church in Placerville, and, for two years, conducting an orchestra that contributed to church sacred programs, to those of the bazaars given by the ladies of the Church; Scout programs (Mr. Hoyt was in charge of one of the Scout units here); to religious and Farm Center activities, both at Coloma and Camino. But his labors were cut short by death from pneumonia, following influenza, at Fair Oaks, February 14, 1937, in his 33d year. His loss to the cause to which he had dedicated his short life, can hardly be realized; for a man more charitable, tolerant, broad-minded, and conscientious, is seldom found.

The present church building at Coloma was begun in 1855 and was completed in 1856 by the Episcopalians and Methodists. (There are postcards on sale stating that this church was built in 1849. The date given is wrong, as are the dates on a number of other cards noting early day happenings, including the date that Marshall discovered gold.) Rev. Charles Caleb Peirce was one of the first Episcopal ministers. In 1921 the building

became the property of the Methodists, who, in that year made extensive improvements. Since then only the Methodists have held services there, the Federated Church of Placerville furnishing ministers. Since 1914, during the term of the Rev. John Winkley, Placerville has furnished ministers for Coloma Church, there being no resident ministers appointed to that charge. This was true up to the coming of Rev. Rex Barron, who now alternates with the Federated minister in serving Coloma.

Though the M. E. Church was organized April 22, 1850, and a committee appointed to "secure a lot or lots for a parsonage and to consider the practicability of building a 'meeting house'," the record does not state where the congregation met before 1856, when they began to hold services in the same church as the Episcopalians; but Methodist ministers preached in the town of Coloma and Placerville earlier than any others, it is said.

For instance, the Rev. C. O. Hosford, in the summer of 1848, preached in Placerville—to "the largest congregation of my whole ministry," he told a friend in his old age. But he formed no organization. "It would be strange," said the Rev. Chas. W. Null, in his historical sketch read at the installation service of the California Conference Memorial Tablet at Coloma, June 24, 1928, "if there were no preachers in Coloma, also, in those stirring days; but I have found no record of any attempt at organization by any Protestant Church until Wm. Roberts, Elihu Anthony, and J. H. Dye came here in 1849. Anthony was a local preacher, a blacksmith by trade, and was left in charge when Roberts left."

Continuous Since 1850

"Since the organization by Owen, April 22, 1850, Coloma Church has had a continuous existence, and has had a pastor. In fact, it has had too many pastors; for, like other places in the region, pastoral terms have been short. As population declined; as the placers were worked out, it became more and more difficult to support a pastor, and many of the pastors were what we term 'supplies'—sometimes a fledgling theolog; sometimes an aged man who was still able to do some work. The changes of pastors were so frequent that few of the men made much impression on the community."

"Just a glimpse now at the conditions of church life in those early days. The idea of federation seems to have been here from the beginning." (He probably had in mind when he wrote, the recent federation of the Methodists and Presbyterians in Placerville).

"In 1855, Coloma, Diamond Springs, Cold Springs, and Uniontown (now Lotus), were joined together in a circuit, with James Rogers as pastor. The Methodist Church stood just beyond the cross-roads yonder, (on what is now the Thomas fruit ranch) "and *this* building—(the one in which the dedication took place)—was not completed, though possibly under construction by the Episcopal Church when James Rogers became pastor. In the first Sunday School report, dated July 7, 1855, Rogers laments the lack of interest of the parents, and the lack of zealous and competent teachers. The report sounds decidedly like the reports of modern Sunday School superintendents. The school at Coloma is reported as a 'prosperous Union school,' sustained by the Episcopalians, Presbyterians, Baptists, and Methodists. Just how they planned to steer the youngsters into the proper denominational fold, is not stated; but those pioneers had the good sense to do the things that could be better done together than separately. Church buildings and Church organizations were instruments to be used for the promotion of the Kingdom of God. It matters little whether the Catholic Church yonder was organized a few weeks before, or a few weeks after, the organization of the Methodist Church. *It does matter greatly, whether those buildings are used for the upbuilding of character and the reverent worship of God.*" (A broad-minded view that few ministers or priests are large enough to respond to).

"We glory in the faith of the Pioneers who were not afraid to give themselves and their substance to advance the cause of Christ. In the days when men were literally gold-crazed, there were men here who could still see Life's values in their proper relations, and who looked steadily at the things which are unseen and eternal. Just now it seems that the dominant interest of many folks has changed to pleasure-seeking, and many are swept off their feet as many gold-seekers" [but the sex of "gold-seekers" has changed] "were in '49 and '50; but there are still those here who are looking for the City which hath no foundation. Our hope is that the retelling of the story of the faith of the Pioneers may stir in us a desire to be like them, and to inspire us to meet the conditions of our own days with the courage and fortitude that characterized those men of God who founded churches in the exciting days of the great gold rush."

A broader-minded sentiment regarding other churches than his own, or a truer estimate of the average character of the California Pioneer, was never given than in this speech by the Rev. Chas. W. Null, himself not a Pioneer. How does it compare with the "pot-boiler" effusions that would paint the earlier settlers of El Dorado

County from James W. Marshall, the discoverer of gold at Coloma, Jan. 19, 1848, on down, as drunkards and profligates? It might be well for would-be delineators of the character of early settlers in the gold regions of California to consult the records of the ships that bore from the cultured East, South, and Middle West, the people who first arrived in California in search of the "Golden Fleece." And the "prairie schooners" also brought, for the most part, the "flower of the land" and not mere adventurers; for it took a rare courage to cross the plains, facing the dangers of Indian massacre and cholera, to say nothing of a possible fate like that of the "Donner Party."

That "rough-necks" from along the Mississippi and the "Sidney Ducks" from Australia should be among first-comers is not surprising, for the lure of gold is attractive to all classes, especially gamblers, etc. But that they were in the minority, is shown by the fact that when Vigilantes ridded the country of this class, the miner could leave his gold in his cabin with the door unlocked; or the merchant leave his money in the till without danger from thieves. The locking of doors in California began with the decline of the Vigilantes; and we've often heard it remarked, no one is now safe. Some even go so far as to hint at the reorganization of that body of men that kept crime down through the fear of its perpetrator dangling at the end of a rope. That may not have been "ethical"—in other words, according to law—but it was certainly repressive, and was commended in early days by even so devout a preacher as the Rev. Wm. Taylor, who, in one of his books, speaks of the salutary effect it had in stamping out lawlessness in San Francisco.

When the Rev. Wm. Rogers preached at Coloma in the summer of 1849, Rev. Mr. Damon, from the Sandwich Islands (now Hawaii), also preached that day. Rev. Wm. Taylor, writing of that meeting, has this to say: "A friend, who heard him preach at Coloma, says that a 'hat collection' of $130 was taken up that day to be divided between the two preachers to pay their traveling expenses. In the collection was found a twenty-dollar and a ten-dollar piece, carefully folded in paper on which was written: 'I design the twenty dollars for Mr. Roberts, because he fearlessly dealt out the truth against the gamblers. The ten dollars are for Mr. Damon.' Signed by the leading gambler of the town."

Many instances have been recorded where gamblers not only made liberal donations to the preachers, but, in some cases, even helped raise the money to build churches for them. Many men who had had the best of bringing-up, education, and religious training, had "fallen from Grace" in the hectic days of the gold-

rush; but, nevertheless, they could not entirely overcome the teachings that had been instilled in their minds by devout parents. That is the reason that a preacher of the Gospel not only received liberal support from the gambling fraternity, but was not molested, even if he preached from an improvised pulpit in the wickedest part of a city, as did the Rev. Wm. Taylor on Portsmouth Square, the early-day "South-of-Market" prototype of San Francisco.

This fact proves what the ministers of all religions have always claimed; that no matter how low a human may sink, unless he be a degenerate at heart, there is a chance for his redemption. And if there were a little more of this charitable attitude of the ministers among people in general, there would be fewer life-failures, suicides, and penitentiaries.

Following are the ministers who have successively served the Methodist Episcopal Church at Coloma:

In 1849, Supt. Wm. Roberts visited Coloma, leaving Elihu Anthony there as pastor. That same year the church was placed under the superintendency of Isaac Owen, pastor of Sacramento Church, and Anthony went to Santa Cruz.

In 1850, on April 22, Isaac Owen organized the first Quarterly Conference of the El Dorado Circuit, which included Coloma, Placerville, Georgetown, and intermediate points, with Warren Oliver as pastor. In the same year, Matthew Lassiter of Placerville was appointed as pastor but served only a short time, when Oliver was made pastor-in-charge till the coming of L. S. Bateman in 1851. "Local preachers did much of the work of the circuits and Oliver was one of them. Jacob Speck (of Placerville) assisted in Placerville and at other points," according to church records.

1851. Bateman continued to be in charge.

1852. At the Quarterly Conference held at Uniontown prior to April 3, 1852, "it was recommended that the Circuit be divided into three Circuits—Placerville, S. F. Rawlins, pastor; Coloma, with Rev. Bonnar in charge; Auburn to be filled by a man 'on the way from the East'."

1853. Warren Oliver was received into the Conference on a "certificate of location," and was appointed to Coloma.

1854. W. S. Umry appointed pastor.

1855. Coloma and Diamond Springs Circuits were served by James Rogers.

1856. A. S. Gibson succeeded Rogers.

1857. Leonard Clark was appointed as pastor to both Coloma and Georgetown.

1858. R. W. Williamson served Coloma only.

1859. R. W. Williamson was retained, and under him the parsonage was improved, though a small debt remained to be paid.

1860. B. F. Meyers and Benjamin Fish served the Church.

1861. Wm. N. Smith was pastor. The church at that time was said to need repairs which would amount to $500.

1863. Benjamin Fish, pastor. As the church had become too delapidated for use, in December the congregation began holding services in the I. O. O. F. Hall. Fish served but a short time, and was succeeded by A. N. Fisher, who served two-thirds of a year.

1864. C. A. Hertal succeeded Fisher.

1865. Hertal served both Coloma and Georgetown.

1866. W. N. Smith became pastor.

1867. W. N. Smith also served.

1868. Smith was supplanted by N. R. Peck.

1869. N. R. Peck served.

1870. Peck still continued as pastor.

1871. George Larkin was chosen for this field.

1872. James Burns succeeded Larkin.

1873-'6. Martin Miller was pastor.

1876-'8. S. C. Elliott was in charge.

1879-'81. W. S. Corwin was pastor.

1881. J. E. Jones took charge and served till 1884, when Silas Belknap became pastor.

As Georgetown and Coloma were eventually united in one circuit, we will now give the history and succession of ministers up to 1872. From that time on the record of successions to the pulpit of the M. E. Church seems to be lacking.

We are again indebted to the Rev. C. W. Null and the late P. F. Morgan for what is positively known of the Georgetown Methodist Church. Following is their account of the record of this church, so far as known:

GEORGETOWN METHODIST CHURCH

DEC. 16, 1854

"The record books in existence at this date, Nov. 26, 1924, do not contain an account of the organization of the church. The first record of Quarterly Conference is dated December 16, 1854, and the church is already a going concern, with John Sharp, a local deacon, in charge as pastor. The Rev. G. S. Phillips was Presiding Elder and presided at this Conference. Samuel Marriot and W. A. Woodside and H. U. Porter were stewards and P. L.

Haynes was class leader. The financial record gives amounts of money received from Aug. 15, 1854, to date of the Quarterly Conference.

"The pastor was examined by the Q. C. and recommended to the Annual Conference as a suitable man to be received into the 'traveling connection' and was also recommended for election to Elders' orders. It is stated that he had preached as a local deacon for four years. This meeting was held at the 'Union Church' in Georgetown, and the Q. C. was for the Georgetown Station. Sunday School is reported as a 'union school' in prosperous condition.

"July 25, 1855. At this meeting with the same officers as above, P. L. Haynes was licensed to preach as a local preacher. J. Sharp, the pastor, made report as superintendent of the union Sunday School. The pastor's salary was set at $1200, and that of the Presiding Elder at $35. It is possible that this latter sum means $35 per quarter, as that seems to have been the usual way of stating the Elder's salary.

"Oct. 1, 1855. At this meeting N. P. Heath appears as Presiding Elder, instead of G. S. Phillips. Routine business only.

"Jan. 26, 1856. From this date on, meetings are for the *Georgetown Circuit.* The points on the circuit are not named.

"May 8, 1856. The most interesting item at this meeting is that the trustees have expended $1300 on a church building, which is still unfinished, and they are still owing $300 on the building.

"Nov. 15, 1856; July 26, 1857. M. C. Bridges came as Presiding Elder and J. Sharp still continues as pastor. Only routine business at each of these sessions.

"Nov. 30, 1861. No entries appear in the record book for four years. At this date, S. A. White, a local preacher, is pastor and Isaac Owen is again Presiding Elder." (Owen is the man under whom the Methodist Church at Coloma, and the Methodist Episcopal Church at Placerville, were organized.) A framed white silk banner about 36x40 inches, embroidered in blue silk thread, which hangs on the east wall of the Sunday school room in Placerville, and which was the gift of Frank Goyan Sr., the first Sunday school superintendent of this Church, bears this inscription—"Placerville M. E. S. S., organized April, 1850. 'Remember thy Creator in the days of thy youth'." A card in the lower left-hand corner of the frame states that Mrs. George Bruce made the banner, and Mr. Goyan presented it to the Sunday school. So it will be seen that the Placerville M. E. Church was the second one established in El Dorado County, following the establishment of the one at Coloma, in the same month and year.

"The bounds of the circuit are given, Feb. 20, 1862, as follows: Georgetown, Johntown (now Garden Valley), Greenwood Valley, Spanish Flat, and Volcanoville.

"In February the pastor reports almost continuous storms for the quarter. Three Sundays no services were held. (This was during the year of the greatest fall of rain ever known in California, up to that time, when all bridges from Mosquito to Sacramento were carried down stream and Sacramento City was under water to the extent that it was necessary to use boats in going from street to street. Several lives were lost at Folsom on the South Fork of the American River, thirty miles below Coloma, the highest point of the flood coming in the middle of the night, carrying from a building on the bank of the river its sleeping occupants down the stream.

"May 17 and 18, 1862. By May 17 the pastor is preaching at Georgetown and Johntown, no mention being made of other points. (Johntown was what is now Garden Valley.)

"Aug. 1, 1862. Besides the routine business, the license of E. A. Wible is renewed.

"Nov. 1, 1862. Benjamin Fish, a local preacher licensed first at Coloma, May 14, 1859, became pastor this year, and Isaac Owen is still P. E.

"Feb. 2, 1863; April 26, 1863; July 20, 1863. Fish still continued a local preacher, and license renewed. A note at end of this year's record shows a deficit in pastor's salary of $300.

"Nov. 7, 1863. Benjamin Fish, pastor; Isaac Owen, P. E. Coloma records explain that the pastor appointed failed to go to the charge; so Benjamin Fish supplied both charges till a pastor was secured from the East who arrived in January, 1864.

"Oct. 19, 1864. Both pastor and P. E. were changed this year, and A. P. Hendon came as pastor and Adam Bland as P. E.; salary set as $700 for the pastor, and $100 for the P. E. (Is it any wonder that ministers are proverbially poor?).

"April 11, 1865; July 11, 1865. At the last Quarterly Conference A. P. Hendon was recommended for admission to the A. C. and for deacon's orders.

"Oct. 9, 1865. First Annual Conference held at Coloma. Coloma and Georgetown were united at the Annual Conference of 1865, and C. A. Hertel, pastor at Coloma for the year 1864-65, was made pastor. Adam Bland was P. E. Part of the Quarterly Conference records are found in the Coloma record book, and part in the Georgetown record.

"Nov. 10, 1866. Q. C. held at Georgetown. W. N. Smith was pastor and J. A. Bruner, P. E. Rev. Bruner served one year and

was succeeded by J. B. Hill in 1867. W. N. Smith served two years as pastor, and was succeeded, in 1868, by N. R. Peck.

"Dec. 16, 1871. Pastor in charge, George Larkin; P. E., D. Deale.

"1872. Day and month not given, but the business is that of the Q. C. George Larkin, pastor, and D. Deale, P. E. This is the last record in the old record book, and one of the items of business is that the Articles of Incorporation had been placed on record in Placerville."

According to a directory printed in Placerville in 1862, there was a M. E. Church, South, in Georgetown at that time; Rev. J. W. Leach, pastor. There was also one of the same denomination at El Doralo then; Rev. Joseph Emery, pastor.

As will be noticed when reading the foregoing record of the Georgetown M. E. Church, it is very incomplete; so we append the following additional information, furnished by P. F. Morgan, ex-Supervisor of the 5th District, who passed away Jan. 21, 1938. Mr. Morgan, in answering the query as to how many churches were established at Georgetown besides the Methodist, and whether there ever was a Chinese joss-house there, says: "The first Methodist minister I remember was a man named Peck. He served in 1869 (according to the records); then, I think, Rev. Mr. Burns, Rev. Mr. Miller, Rev. Mr. Jones, Rev. Mr. Corwin, Rev. Mr. Elliott, Rev. Mr. Dearborn, Rev. Mr. Johns, Rev. Mr. Smith, Rev. Mr. Murrish, Rev. Mr. Coffman, Rev. Mr. Spencer, Rev. Mr. Walker, Rev. Mr. Beattie, Rev. Mr. Johnson, Rev. Mr. Appleton. I don't know whether I have their names in rotation, as they served here in Georgetown, or not.

"The Methodists had no church building of their own here until 1889. Sometime in the '50s, a man named Jack Lewis, and some others put up a building for a theatre on Upper Church Street; but it was not a paying proposition. So the citizens bought the building for a Union Church, to be used by all denominations; but, so far as I know, it was seldom used by any denomination but the Methodists. It was on the town lot where the branch high school now stands. During the eighties, the building was condemned as being unsafe.

"In 1889 a young minister named Walker was located here, and he built the Church now used by the Methodists. For several years now there has been no resident minister; they have a minister from Placerville . . . I went to see Mrs. Murrish. She was the organist nearly all her lifetime; but she could remember but very little. She is now past 84 years of age. Her father, a former

Supervisor, was a very fine bass singer." (And Mr. Morgan, a good musician himself, as he played tuba in the old Georgia Slide Band under Fred Rinehardt, a graduate of a German Conservatory of Music, knew whereof he spoke). "He donated his services at most of the funerals here for many years. He was a fine gentleman.

"The only other Protestant Church I remember here was for two or three years by a Congregational minister named Rev. Cummings. I don't think we ever had a joss-house."

A letter to me from Mrs. Walter Drysdale says that she can find only the history of the Catholic Church of Georgetown. So, in its proper place, we will give her data. Mrs. Drysdale (nee Amy Horn) is the granddaughter of Horace W. Hulbert, who on April 9, 1880, established the Georgetown Gazette, now defunct.

First Church In Placerville

METHODIST EPISCOPAL CHURCH

Next in importance to the Coloma Church, the first church established in the mining section—The Mother Lode—as well as the first in the "Empire County" of El Dorado, comes the M. E. Church of Placerville.

According to church records, this was the second church established on the Mother Lode, following the establishment of the Coloma Methodist Church. It was organized in the same month and year, but a few days later than the Coloma Church.

Following is its record—more complete than the records of other Protestant Churches of the County, with the possible exception of the Presbyterian Church of Placerville, which was established three years later.

Among members of this church given in the records from the late '60s up to and including 1872 (the only early records that still exist, so far as we could learn), we find the following names: Mr. and Mrs. L. D. Marks, parents of Henry Marks, and grandparents of Mrs. Robt. Patterson and Mrs. Grace Marks of Placerville; Mrs. Alyce Warren and Worthy Marks of Sacramento, Roy Marks of Missouri Flat; Mrs. Nancy Sampson, mother of Mrs. Emma Marks, and grandmother of Mrs. Alyce Warren and Worthy Marks of Sacramento; Mrs. Florence Rayburn, Clarence Chalder, Metta Tucker, Maggie Kern of Placerville, Mrs.

Oliver Morton of Napa, Mrs. John Wakefield of Berkeley, and Roy Marks of Missouri Flat; Mrs. Fred Hite of Crockett, Mrs. Elsie Teague Hall, and great grandmother of Mrs. Alberta Cribb of Placerville and Howard Martin of Nevada; Mr. and Mrs. Jason C. Marsh, parents of Mrs. A. Cote and County Recorder Chas. E. Marsh of Placerville, and of Mrs. Ann Herron of Dunsmuir, and grandparents of Miss Mabel Cote, of Placerville, Mrs. Lois Millar of San Francisco, Mrs. Maude Hassler of Chico; Mrs. Hazel Smith of Sacramento, and Lloyd C. (Ben) Marsh of Chico; Mrs. Prudence Pascoe, mother of Mrs. Mary Secombe, and grandmother of Mrs. Duncan Bathurst of Placerville, and Will Secombe of San Diego; Mrs. Emma Alden, mother of Mrs. Genevieve Crafton of Concord; Mrs. Sarah Pitchford, mother of the late C. A. Pitchford and grandmother of the late Mrs. Lulu Sumner, and Mrs. Bert Ewart of San Francisco; George and Mary Burnham, parents of Mrs. Lottie Laird of Berkeley; Mr. and Mrs. Gideon Jeffery, grandparents of Earl Jeffery; Mr. and Mrs. James Jeffery, parents of Leslie Jeffery of Sacramento; Mr. and Mrs. F. Goyan Sr., parents of Mrs. Annie Darlington, and grandparents of Mrs. Grace Marshall of Tomales, and of Frank Goyan of San Francisco; Wm. Wiltse, father of Mrs. Mabel Cole of Placerville and of Mrs. Irene Rapier of Van Nuys, and Will Wiltse of Modesto; Mr. and Mrs. John Fox, parents of Albert S., and J. E. Fox and grandparents of Woodward Fox of Placerville, and of Lester Brown of Sacramento and Mrs. Melba Ford and Albert J. Brown of San Francisco; Mrs. Mary Jane Donahue, grandmother of Mrs. Sam Hern; Mr. and Mrs. Stephen Richards, grandparents of Mrs. Ella Ayers of Placerville and of John Alderson of Biggs, Steve Alderson of Alameda, Mrs. Sam Hern, Mrs. Annie Simas and Frank Bliss of Sacramento; Mr. and Mrs. Fred Collins, parents of Mrs. Nellie Cleese of Piedmont and Mrs. Sadie Seebeck of San Francisco; Mr. and Mrs. F. N. Spencer, grandparents of Mrs. Mildred Greer, Mrs. Frances Ruud, Mrs. Lorena Sherman, and Mrs. Violet Cullers; Mrs. Alice Tobey, mother of Miss Sylvia and Warren Tobey; Mrs. Sophia Reynolds, mother of Miss Mollie Reynolds and Mrs. Laura Schiff and grandmother of George Schiff of Placerville, and Joel and Loren Reynolds; and Mrs. Mary A. Upton, mother of Mrs. Amos W. Fuller, Will O. Upton, the late Charles Elmer Upton, and Geo. M. Upton of New York.

Some of the third generation of these early members of the Church are among members of today.

Wm. Roberts, the first Methodist minister to arrive in California, came "around the Horn" in the bark Whitton, with Captain

Gilmore, a Methodist, in charge. The ship arrived Sunday morning, April 25, 1847, and, on landing in San Francisco, Roberts preached the first Methodist sermon ever heard in California, in the dining room of a hotel. And it was but a little over a year later that Methodist missionaries began to visit the mining section.

In the spring of 1850, Rev. Isaac Owen held the first regular Methodist service in Placerville, on Cedar Ravine in a tent; though Rev. C. O. Hosford, a missionary, had preached here the summer of '48. Probably this was the first Methodist service by an appointed minister, excepting that at Coloma, to be held on the Mother Lode.

Following Rev. Owen, according to the records, "In 1850, Joseph Speck, a local preacher, arrived in Hangtown and on the first Sunday after his arrival he organized the first M. E. Church. The same year, the Rev. Matthew Lassiter was appointed by the California Conference to El Dorado Circuit, including Coloma, Hangtown, and other points. In 1851 Rev. A. L. S. Bateman took the circuit and, in the autumn of the year, a Methodist Church was dedicated and built here. This frame structure was shipped "around the Horn" and now stands alongside of the present M. E. building, upon a lower story of stone; the building in which Rev. Harold G. Morehouse now has his study, and where the young people of the Federated Church occasionally hold meetings. In its attic is stored what once was a part of its steeple.

In 1860 a famous old Presiding Elder, Rev. Adam Bland, came to the pastorate of the Church and under his leadership the present brick M. E. Church was erected at a cost of $12,450, exclusive of the lot, which was presented to the church authorities by the late Frank Goyan, Sr., and which had been graded at a cost of $800. The basement of the church was left unfinished for a number of years; and under one of the two winding stairways, we youngsters, when attending Sunday School, would linger to look at gruesome skulls stowed there, the property of a private school taught by the late Chas. F. McGlashan, (author of the "Donner Party").

Rev. E. J. Brader had the two winding stairways of the building replaced by the present stairway on the right side of the Church—a great improvement over the old winding stairs; and Rev. Geo. C. King was responsible for the installation of the present pipe organ with its twenty-seven pipes—the only pipe organ in the county.

The late Frank Goyan, Sr., who donated the lot upon which the first and later buildings were erected, held the record for consistent attendance at services; for he had, up to the time of his

death in 1919, attended regularly since 1850. And, speaking of loyalty to one's Church, we are reminded that A. S. Fox and the late Mrs. Lena Rantz (nee Miss Lena Waddell) sang in the church choir for a period of fifty-three years, first singing together in 1885. They had sung for over 2,000 funerals, the first being that of the late W. W. Owen, father of Fred Owen of Placerville, and the last one that of A. Sabini of Shingle Springs, on Feb. 7, 1938, just six days before Mrs. Rantz passed away suddenly on her birthday, Jan. 13th.

They also contributed their services to the bazaars of the Church, and to lay programs, taking part in "Pinafore," "Trial by Jury," etc., and appeared in many other lay programs given by the people of the town.

In the early days of its existence, up to recent times, the Methodist Church was largely attended; but in recent years, through death, removals to other sections of the State, and the general tendency of some of the present generation toward pleasure rather than the more serious things of life, attendance of recent years had become so small at the church that it was deemed best to combine with the Presbyterians—some of whose younger members, like the Methodists, seem to prefer pleasure rather than church—a tendency not confined to any one church.

Pastors Who Have Served The Methodist Episcopal Church

Eighteen Hundred and Fifty, Jacob Speck, local preacher, July, September; Matthew Lissater also served in 1850; 1851, A. L. S. Bateman; 1852, I. S. Diehl; 1853, B. F. Rawlins; 1854, G. B. Taylor; 1855, W. Hulburt; 1856, J. H. M. Caldwell; 1858, H. C. Benson; 1859, Wm. Wilmott; H. D. Slade from February to September; 1860, Adam Bland; 1861, J. W. Ross; 1862, T. S. Dunn; 1864, J. H. Maddux; 1867, D. Sutherland, P. Y. Cool; 1868, D. A. Dryden; 1869, J. E. Wickes; 1871, R. W. Williamson; 1872, H. B. Sheldon; 1875, I. A. Colin; 1876, E. A. Hazen; 1878, W. A. Hughes; 1879, S. C. Elliott (Mrs. Cheek of El Dorado is a daughter of Rev. Elliott); 1880, F. B. Taylor; 1882, J. H. Wythe; 1884, R. E. Wenk; 1886, J. W. Buxton; 1888, F. E. McCallum; 1890, James Young; 1892, W. S. Miller; 1893, S. M. Driver, G. A. Miller; 1894, J. B. Rutter; 1897, C. S. Morse; 1898, Thos. Murrish; 1900, E. H. McCoy; 1902, E. M. Hill; 1903, Geo. M. King; 1905, C. E. Webb; 1907, E. J. Bradner; 1911, S. J. Buck; 1914, John Winkley; 1916,

P. E. Peterson; 1921, Frank Dawson; 1923, Chas. W. Null, who served thirteen years, and was the last Methodist minister to date, 1940.

The Methodist Episcopal Choir

The choir of sixty years ago comprised the following prominent singers: Fred K. Collins, director (he also sang on occasion with the Presbyterians); Miss Mollie Carpenter, organist. Sopranos, Miss Carpenter, Mrs. Addie Easly Knighton, Mrs. Jane Reese Young, Mrs. Maggie La Fountain Selkirk, Miss Lizzie Wichman, (who sang in the Presbyterian choir also); altos, Miss Mollie Reynolds, the late Mrs. Lena Waddell Rantz and Mrs. Ann Collins Brown; tenors, A. S. Fox, John and Richard Waters, Foster Powers, Harris Jenks, and a Mr. Evans, who walked six miles from Kelsey to take part in the singing, when the weather permitted; basses, Warren Holloway, Chas. E. Merrill, Dick Jones, and Fred Collins. Of this original choir, but two are alive today—Miss Mollie Reynolds and Albert S. Fox.

Later additions to the choir were, Mrs. Hattie Fox Brown, Mrs. T. E. McCarty, Mrs. Jennie Aldan Crafton, Mrs. Lilly Nicholls Rechter, Mrs. Jennie Nicholls Smith, Ed Smith, Mrs. Wm. Sumner, Mrs. Maud Morey, Mrs. Hattie Ayers Richards. This was in the eighties, when the church had an orchestra under Richard Davenport, who wrote obbligato parts for the different instruments and under whose capable management "The Pilgrims" and "The Three Bears", were successfully put on with the help of other singers from the different choirs of the town, at Sigwart's Opera House and drew record attendance.

People who either joined or were with the Methodist choir later, were, Mrs. Grace Garvin Mann, pipe organist; Oscar and Guy Mann, Amos W. Fuller, Miss Mary Crosby, Rantz McFarland, Chester Ball, Roy Marks, Wm. Blake, Wm. Hirst, Prof. J. L. Neighbor, Miss Lee, Rev. P. E. Petersen, Bob Irving, Mr. and Mrs. Talbot, Mrs. A. S. Fox, Mrs. Mae E. Null, H. E. Dillinger, Mrs. Nettie Leonardi; Mrs. S. B. Wilson, Mrs. Robt. Carpenter, Max Bollman, Mr. and Mrs. Roy Bennett.

Those who have sung in the choir since the federation of the Presbyterian and Methodist Churches, are: the late Robt. Riegg (former director), the late Richard Walter, Mrs. Mae Null, Mrs. Anna Hoyt, Mr. and Mrs. R. E. Raber, Mrs. R. Patterson and Mrs. Ruby Wright (pipe organists), Mr. and Mrs. R. Dewdney, Miss Laura Ball, Miss L. Snell, the late Rev. John W. Hoyt, Jr., (violinist), during whose incumbency as one of the pastors, the church

had a very good orchestra of twelve pieces, first under Harvey Hill, then under direction of Mr. Hoyt.

The present choir is composed of the following members: Phil Boelzner (director), H. E. Dillinger, Mrs. Mabel Adler, Mrs. Jessie Combellack, Mrs. Annie Jaeger, Mrs. Boelzner, Mrs. Florence Eskew, Mrs. Jessie Maynard, Miss Mary Crosby, Mr. and Mrs. A. S. Fox, Mrs. A. V. Smithson, Mrs. Howard Guerin, Mrs. George Luse, Mrs. R. L. Stewart, W. P. Fassett, Max Bollman, Amos W. Fuller, Mr. and Mrs. Wilder Immel, Mrs. Mary Forni, Mrs. Emma Dunn, Mr. and Mrs. W. E. Miller, Mrs. Grace Steen, Miss Pearl Ringgenberg, Miss Norma Kelty, Miss Virginia Hayes, Mr. and Mrs. R. W. Clothier, Mrs. Gladys Morrow, Mrs. Grace Hosking, Mr. and Mrs. E. W. Zueger.

THE PRESBYTERIAN CHURCH

Following the founding and building of the Methodist Church in Placerville came the Presbyterian Church. This was established on May 1, 1853, according to the record books of the church, which inform us that "after Rev. Jas. Pierpont had preached in Placerville eight Sabbaths, the following paper was presented to him: 'Rev. Jas. Pierpont, Dear Sir: The undersigned persons, being desirous of the regular administrations to themselves of the Christian Ordinances, respectfully request that you will organize them into a Presbyterian Church and administer the Communion on the coming Sabbath, May 1, 1853. Signed John R. Prindle, Mr. E. T. Lee, Mrs. Susannah Lee, Mrs. Mary C. Pierpont, Mr. A. A. Sanders, Miss J. C. Sanders, Mrs. L. T. Dunham, Mr. O. D. Freeman, Mr. J. Miller Benham, Mrs. T. F. Brewster, Mrs. E. A. Bateman'."

Eight of the signers were of other churches, as follows: John R. Prindle of the First Congregational Church of West Hampshire Co., Mass.; E. T. Lee and Susannah Lee, Methodist Episcopal Church, Placerville; A. A. Sanders, C. J. Sanders, E. A. Blakeman, Congressional Church, Union City, Michigan; Marie C. Pierpont, Congregational Church, Clinton, N. Y.; N. T. Dunham, Sacramento, Calif.; J. Milton Benham, Methodist Episcopal Church, Placerville (it was from him that Benham Street took its name); J. C. D. Freeman, Mrs. L. T. Brewster, First Presbyterian Church, Lyons, N. Y.

The first child baptized in the Presbyterian Church was Maria Mace Pierpont, daughter of the first minister; first marriage, Mrs. Luciana Brewster and Mr. Charles King, July 14, 1853. Dedication of the church was Feb. 12, 1854. The first church building was where the Episcopal Church now stands on Coloma Street. Ten years later, under Rev. C. C. Wallace's administration, the cornerstone of a new church was laid, opposite the present court house, on Aug. 15, 1864, and on April 30, 1865, when "Flags were still at half-mast because of the assassination of President Abraham Lincoln," this building opposite the County Court House was dedicated. (The Richfield service station now occupies the site.) Prisoners from the County jail did the work of excavating for the foundation. James B. Hume, then sheriff of El Dorado County, furnished the workmen. This is the same Hume that later became a well-known detective, serving the Wells, Fargo & Co.'s express company for many years.

The Presbyterian Choir

The Presbyterians had for many years a particularly good choir, consisting of the following early-day and later outstanding

musicians of the town: Mr. and Mrs. H. S. Morey, Mr. and Mrs. A. G. Stewart, Mrs. Georgia Congdon Ralston, Mrs. Zadie Congdon De Voe, Mr. and Mrs. John I. Reed, Miss Gussie Kenney, Miss Lizzie Wichman, Mr. and Mrs. Frank P. Powers, Misses Mary Ball and Mrs. Jennie Henry (organists, and teachers at the Conklin Academy), George P. Hale, Richard Rowlands, Ed Congdon, Fred Collins; Mrs. May Stewart Jolly, Mrs. Susie Stewart Jewett, Bert Stewart, Mrs. Dell Alderson Bland, Mrs. Addie Alderson Gee, Mrs. Aggie Alderson Bowman, Mrs. Esther Jones Rhodus, Mrs. Edna Corning Harris, Mrs. Georgia Pearson Kellogg, Mrs. Jessie Blair Combellack, Mrs. Lillian Morey Eva, Percy Alderson, Frank Morey, Wm. Burgess, Mrs. Nellie Congdon McFarland (organist), Edna Berry Whitney (organist), Mr. Allie Reed (organist), Wm. Bray, Henry Steitz, Mrs. Sarah Melton Wrenn, Helen Dormody Crystal, Maud Frey Levy, Stanley Arnot (organist), Dr. Horace Dormody, Dr. Phillip Arnot.

NEGRO CHAPEL

After moving to their new Church opposite the Court House, the Presbyterians presented their old building to the Negro Baptists. It stood on the lot now occupied by the Episcopal Church built through the efforts of Rev. C. C. Peirce, and was a wooden structure with canvas covering. The Negroes tore it down and rebuilt it on what is now the Pacifico Pezzola place adjoining the City Cemetery. But the building had been on the new site less than a year when it, as well as the Catholic Church, was destroyed by an incendiary fire. This church was called a Chapel. From this circumstance, the street leading to it was called Chapel Street; a name it still retains. There is no such street as Chappell Street in Placerville, as early maps will show.

The Negro Baptists were then invited to attend the Presbyterian Church. There were enough of the Baptists to fill seven pews and they attended the Presbyterian Church for years. Some, particularly Minnie and Spencer Pollock, were fine singers and also guitar players. They were often invited to entertain at parties. They sang in duet and by note, and were particularly efficient in ballads. Spencer, on two occasions, had been made flattering offers to travel with the famous Georgia Minstrels. He also assisted Warren Holloway, a local singing teacher, in instructing his classes.

Although the colored people had a place excavated for a new church, just below and opposite Miss Mollie Reynolds' home, after

the burning of their church, they never succeeded in building another.

When feeling ran high between the almost equally divided sympathizers with North and South, during the last year of the Civil War, this building, which had been torn down and rebuilt on Chapel Street, was destroyed by an incendiary fire; just when, we are unable to state. However, we do know that in the same year, on April 4, 1865, the Catholic Church, which stood where the present edifice now is, was also destroyed by incendiary fire.

It was intimated by some at the time that the secret organization known as the Know Nothings was responsible for both fires. But when we learn that the object of this organization was simply to prevent foreigners from becoming naturalized and holding office in the United States, we can see how absurd was the conclusion that the Know Nothings were responsible. Besides, they were organized in 1853, twelve years before the burning of the churches, and had gone out of existence several years prior to 1865 when their scheme of trying to prevent foreigners from becoming citizens fell through.

So we must look elsewhere for those responsible for the burning of the Catholic, and the Negro Baptist Church.

According to the New Standard Encyclopedia of Funk & Wagnalls, "The modern order (Ku Klux Klan, reorganized in 1915 with similar officers of the Klan of 1866-69) "attempts to thwart the political and social aspirations of Catholics, Jews and Negroes exclusively." But was the original Klan against Negroes only? And were there not Klan activities in evidence prior to 1866, say after the Emancipation Proclamation of 1863? We know that there was a bitter struggle in California between the advocates of the extension of slavery to this state and those who opposed such extension. Witness the Terry-Broderick fatal duel, which is said to have been caused by this very bitterness.

In those days people, more outspoken than those of the present generation, attributed these fires to Southern sympathizers. Whether this be true or not, we cannot state, not having been born till the last year of the Civil War, on the very day that the Catholic Church was burned; but from evidence of old-timers, whom we knew, we have no doubt that their theories regarding the origin of

both fires were well founded; for there was an element in that day particularly hostile to Catholics and Negroes.

FORM THE FEDERATED CHURCH

Sixty-two years after the dedication of their church, on April 1, 1927, the Presbyterians united with the Methodists to form the Federated Church. Since then, the pastors of the united congregations have been, Rev. Charles W. Null and Rev. John Hoyt, Jr.; and, at the present time, (June, 1940), the Rev. Harold G. Morehouse, Presbyterian, is the resident minister for the combined churches, the Rev. Chas. W. Null having accepted a charge at Healdsburg.

The ministers who served the Presbyterian Church up to the time of its amalgamation with the Methodist Church, are as follows: Walter Frear, J. H. McNagle, W. W. Brier, C. C. Wallace, D. D., James R. Hammond, J. M. Newell, D. D., Jas. A. Mitchell, S. M. Crissman, Jas. White, Edward Graham, G. P. Tindall, former instructor in astronomy at Ann Arbor University, Mich., and when here, owner and teacher at Tindall's (formerly Conklin's) Academy; James Curry, D. D., one of the best loved ministers, who was pastor for many years; H. H. McFarland, B. D. Sinclair, W. H. P. McDonald, Geo. R. Bird, B. B. Hayes, M. J. McClelland, Ph. D., E. E. Clark, W. E. Crider, J. E. Burkart, Guy A. White, H. D. Chandler, A. A. Kyburz, H. H. Miller, Ph. D., Rev. Mr. Bryan, and after the joining of the two churches, the late John Hoyt, Jr., and Harold G. Morehouse.

In the nearly eighty-six years since its establishment, 979 people had joined the church, and "incomplete records give 422 baptisms."

In May, 1928, the Presbyterian Church celebrated its 75th anniversary, during the incumbency of the Rev. John W. Hoyt, Jr. At that time two of the ministers who in earlier days had each served the church for many years, though far advanced in age, were able to attend and take part in the ceremonies. They were the Rev. J. M. Newell of Los Angeles, and Rev. James Curry of Oakland. Since then, both have passed on.

Shortly before this, in 1927, the Presbyterian and Methodist congregations united to form the Federated Church, and the old Presbyterian building was abandoned; since which time services have been held in the Methodist Church, opposite the Ivy House.

Not long since, the Presbyterian Church building and site were sold to Rudolph Volz and the building was torn down (December, 1936), to make room for the Safeway store and parking place, and a Richfield filling station.

In the cornerstone of the building, laid in 1864, was found a badly rusted and partly decomposed tin box, with a number of papers, one or two books, and a printed pamphlet of a conference held in 1863. But most of these, with the exception of the pamphlet, were so matted together by reason of water finding its way into the box, that they were almost indistinguishable.

Thus, it will be seen that the Presbyterian Church, from its founding in 1853, up to 1927, when the Presbyterians and Methodists decided to combine congregations, enjoyed a continuous existence of seventy-four years.

From the annual report of the Board of Control of the Federated Church, we learn that average attendance for the year has been 90 each Sunday; that the total budget, raised by pledge, subscriptions, and church collections, was $4,100; that the year ended with all bills paid and a surplus in the treasury. The members of the board are: Mrs. Martin Luther, Mrs. Elizabeth Sayers, Chas. Schaeppi, Max Bollman, Roy Romberg, J. W. Caswell, Merle Thomas, Hilman Solsrud, and H. V. Jespersen.

The Sunday School has 138 pupils. A successful vacation school was conducted last summer. A number of Sunday School pupils have united with the church. Mrs. Adler is superintendent, Mr. Solsrud, assistant, and Mrs. Solsrud, secretary-treasurer.

The Primary Department is in charge of Mrs. W. H. Combellack. There are 50 pupils with six teachers in charge.

Mrs. Donald Hook is superintendent of the Cradle Roll, comprising a membership of seventeen. The Philathea class assists in this work.

The Sunday School library contains 600 volumes with an average circulation of twenty each week.

The Sunday Schools at Georgetown and Camino are subsidiary to the Federated Church at Placerville; likewise the Coloma

Church, where services are held once a month in the church building used alternately for Episcopalian and Federated services. At present Rev. Rex Barron of the Episcopal church is serving at Coloma, with Mr. Morehouse conducting an occasional service.

The Federated choir has twenty-five members. P. C. Boelzner is director, H. E. Dillinger, president; Mrs. Adler, secretary-treasurer; A. S. Fox and Miss Maxine Miller, organists.

Other organizations connected with the Church are: The Friendly Homebuilders, The Presbyterian Missionary Society, The Woman's Home Missionary Society, (Methodist); The Federated Church Women's Society, The High School Christian Endeavor Society, and Boy Scout Troop 57.

THE CATHOLIC CHURCH

The quoted parts of the following, regarding the Catholic Church, are from an article contributed by Father Thos. B. Hayes to a special issue of The Mountain Democrat.

After the building of the Methodist Church in Placerville, in 1851, came the Catholic Church in 1852. "A substantial frame church erected on Sacramento St. where the present building now stands." Prior to this, "The Holy Sacrifice of the Mass was offered for the first time in Placerville, in a building constructed completely, walls and roof, of rough-hewn logs." It was situated below Union Street, on the present Lyda McCuen property. At that time the property belonged to Ned Keegan, who came to Placerville in '49. This lot was directly back of the present I. O. O. F. Hall. The S. P. Railroad now runs across the former site of this log building. Catholic missionaries were among the earliest to visit the cabins of and to work among the miners, going from one town or camp to another.

Father Ingoldsby, the first Catholic missionary, was the first priest stationed in Placerville. (Father Anderson also was one of the early Missionaries; he came here in 1850.) Father Ingolsby was followed by Father Woulfe, who was stationed here from 1852 to 1857. He was a member of the Franciscan Order. "After him came Father Riordan, and later, Father Handy (1857-60)." Then followed Father James Largen (1858-69). During Father Largen's incumbency, he, assisted by his sister, taught a Catholic school in the basement of the rectory. But Miss Kate Whalen taught the first Catholic school. It stood opposite the City Cemetery at the end of Chamberlain Street alongside Rector Street, on the corner of the O'Keefe, then the DeGolia, property. During the building of the present brick edifice and rectory on Sacramento Street, this was the only place where Catholic Sunday school was kept, the regular church services being held at Confidence Engine Company's hall, which stood back of and was a part of the present City Hall, but was destroyed by fire in 1913 when the Western Hotel, formerly Central House (and before that, the Mountjoy House), and Hilbert's Bakery were burned. The Whalen school

continued for several years after the completion of the church in 1865. Mrs. May A. Witmer and Miss Mary O'Donnell are the only ones remaining here at this time—June, 1940—who attended this school; while the late Wm. Wax, of Columbia, father of Mrs. Phil Herb and uncle of Miss Maggie Akin, was one of those who once attended Sunday school at the Catholic rectory on Sacramento Street.

Following Father Largen were:

Father Richard Nagle (1869-73), Father John Nuget (1873), Father Patrick O'Connell (1873-87), Father Michael Gualco (1880-84), Father B. Becker (1884-87), Father P. J. Kline (1887-'92); Father Bernard McFeeley (1892-1902), Father Dennis Horgan (1902-20). Many improvements to the church were made during Father Horgan's incumbency, among them, the placing of the "beautiful memorial windows of 'Munich glass' in the church, as well as the building of the present 'parochial residence'."

The windows referred to were presented to the Church in memory of James and Christopher Finnon, Mr. James and Mrs. Ellen Bailey; members of the Tinney family; the late John and Mrs. Mary Pascoe in memory of their son; while one was a gift from the Sarto Club. In memory of the late Nellie Tinney, the family presented the Church with a steam heating system.

The altars in the Church were presented by the following members: Annie Scherrer, "The Blessed Virgin"; Edward Scherrer, "The Sacred Heart"; Mrs. Ann Finnon, "The High Altar", while the "Adoring Angels" on each side of the High Altar, and the "Stations of the Cross" were given by Mrs. John Tinney. The bronze "Crucifixion Group," just over the main entrance to the church, was a gift from Mrs. Ellen Bailey, in memory of her sons, the late James, Alexander, and Thomas Bailey.

"During Father Horgan's pastorate the state penitentiary at Folsom was attended from Placerville, and, to help him with the work, he had assistant priests, the first of whom was Father Michael McNaboe. He was followed in order by Fathers Molyneuse, Taverna, Coen and Cahir. Towards the end of 1917, Folsom was made an independent parish, and Father Cahir was appointed to be its first priest. To the deep sorrow of a host of friends to whom he had endeared himself in Folsom and in El Dorado County, (both Catholic and Protestant), he died in Folsom, 1919, a martyr to duty during the influenza epidemic.

"After Father Horgan came Father O'Flanagan, who gave place to the present pastor"—Father Thos. B. Hayes.

This article would not be complete without mention of the beautiful-toned bell that, since '52, has done duty in the church belfry. "The bell, the sweet yet sonorous tones, which still call the people to worship, was the special gift of the miners; a large portion of the metal of which it is composed, is silver." This bell was all that remained when the church was destroyed by fire in '65."

To Thos. B. Hayes, the present pastor (1940), we are indebted for the foregoing facts from Church records, which appeared in an article on his church, contributed by him to the Mountain Democrat for its anniversary issue of Jan. 6, 1928. And to Jane McCusker we are indebted for the loan of a copy of this edition.

Under the capable management of Father Hayes, supplemented by the proceeds from dances, suppers, and whist tournaments given by the ladies of the Church over a period of several years, improvements have been made to the church building proper amounting to $12,000.

When the present brick church was dedicated on August 13, 1865, Bishop Alemany, the last Spanish bishop to be sent to California, took part in the ceremonies. And in May, 1866, he confirmed the first class in the present church. Miss Mary O'Donnell is the last surviving member of that class.

ST. PATRICK'S HALL

There is a handsome new two-story hall being built in the Catholic church-yard adjoining the church, where parish activities will be held in the future.

On the outside of the building, in raised concrete letters, is "St. Patrick's Hall." Beneath this is a handsome bronze Celtic Cross, the Irish form of the Christian Cross. The design dates back to the 7th century and was suggested by the ornate decorations of the Book of Kells. The designs at the beginning of chapters in this ancient book, which is still preserved at Trinity College, Dublin, and the delicate tracery in red, purple, yellow, and green, are as bright today as 1,240 years ago when monks did this wonderful work. From these designs the Celtic Cross was copied.

The upper floor of the hall is for religious and for social functions, with numerous small tables suitable for whist parties; while the lower floor contains a number of gift tables placed end to end, making four long rows that can be utilized for dinners and suppers. Through the ingenuity of Ed Hook and A. J. Orelli, each table has

been equipped with metal supports that, on necessity, can be folded back into the body of the table itself and the table stacked away in small space. There is a commodious, modern kitchen, rest rooms, and a porcelain drinking fountain. Then, in addition to exits on the upper floor is one that leads into the church yard by several concrete steps, saving the necessity of using the stairs to the upper floor.

The building, it is thought, will be completed by the end of May, when a joint celebration will be held—the dedication of the hall, and the observance of the seventy-fifth anniversary of the building of the present brick edifice, following the incendiary fire of 1865 that destroyed the wooden structure built by the Pioneers, will take place.

THE COLOMA CATHOLIC CHURCH

The Coloma Catholic Church was organized in 1858, according to an El Dorado County directory of 1862. But there were no resident priests there; the parish was served by a priest from Placerville, who held services on the third Sunday of each month. Father Largan officiated at Coloma then and he served continuously from 1858 to 1869.

CATHOLIC CHURCH OF GEORGETOWN

Having given the history of the Coloma and Placerville Catholic churches, we will give that of Georgetown, kindly furnished us by the late P. F. Morgan and Mrs. Amy Drysdale.

From Mr. Morgan's letter we take the following: "I will now tell you what I remember about the Catholic Church in Georgetown. My folks came here in November, 1862. I was about four years old at that time. Our pastor at that time was Rev. Father Largan; then Rev. Father Nagle, Rev. Father Newland, Rev. Father O'Connell, Rev. Father Gualco, Rev. Father Becker, Rev. Father Cline, Rev. Father McFeeley, Rev. Father Horgan, Rev. Father O'Flannagan, and Father Myles, assistant, and Rev. Father Hayes." (The latter two are still—1940,—the resident pastors of Placerville).

"When my folks came here in 1862, the Catholics had a very fine church. It stood near the corner of Church and Placer Streets, just opposite where the Methodist Church now stands. When Georgetown was destroyed by fire in May, 1869, the Catholic Church burned down, too. After that we used to have Mass at

Georgia Slide, until 1881 or '82. When Father Gualco was here, we bought a brick building that was used during the Civil War for an armory by the Home Guards. It stands on Main Street, next to our new Catholic Church. It was used as a church until Father Hayes built our new church in 1924, of which we are very proud.

"The only resident pastor we ever had in Georgetown was Rev. Father O'Kane. He came here in 1902 and was pastor here for twenty-one years; and was loved and respected by all who knew him. Father Hayes now has Mass here on the second and fourth Sundays of every month."

Mrs. Amy Drysdale, who also gave us much of the history of this chruch, has added some side-lights not told us by Mr. Morgan. Not given to boasting, nor trying to put himself in the limelight, he failed to tell us that when the Catholic Church was destroyed by fire in 1869 and services were thereafter for a number of years held at Georgia Slide, "the home of his parents was dedicated to the cause of religion, and there the ladies of the Church arranged a temporary altar." She goes on to say: "When Father O'Connell came, a farmer loaned the use of his apple barn for services. In 1879, Archbishop Alemany confirmed a large class, in the apple house.

"The building of the new church in 1925 was due to the untiring work of Father Hayes of Placerville. At the dedication ceremonies the same choir sang that assisted in the dedication of that of over forty years ago: Miss Mary O'Donnell, Mrs. Jennie Pierce, Mrs. Pauline Brownell, J. A. Sigwart, and C. M. Fitzgerald."

Three of this choir, Mrs. Jennie Pierce, mother of the well-known trombone player, Rudy Pierce, of San Francisco, and C. M. Fitzgerald, superintendent of the "California Water Company" that supplied not only Georgetown but also the North side generally with water for domestic and mining purposes, and J. A. Sigwart of San Francisco, have passed to the great beyond. Mrs. Brownell is now of Vallejo. J. A. Sigwart lived to be over 80 years of age; his long life was probably due to his optimistic and human, sympathetic nature.

This same choir, with the exception of C. M. Fitzgerald, and with the addition of the late Miss Aggie Burns, had also sung at the dedicatory exercises of the Green Valley Catholic Church, over forty years before.

GREEN VALLEY CATHOLIC CHURCH

The Green Valley Church was built in the early '80's, through the efforts of the Rev. Father Gualco, who was the resident priest of Placerville from 1880 till 1884, inclusive. We cannot state the exact date when this church came into being, nor when it went out of existence. However, we do know that for several years it was regularly attended; and, as far as we can learn, it was the only Church ever built in the Green Valley section. But, like at least one other church building we shall mention later, it was finally used for purposes that its founder could hardly have sanctioned or even have visioned; for it eventually became a saloon and store combined, we are told. The building had been erected on the Engesser property, the lot being donated by the late Fred Engesser for that purpose. When the holding of services had been discontinued, George Zentgraf bought the building, took it down in sections and rebuilt it at the intersection of the Clarksville road and the main road leading to Coloma, at the corner of a two-acre piece of ground purchased from Mr. Engesser. Here Zentgraf did a more or less successful business for several years. After he discontinued business there, the place was sold to Howard Echternach. He was succeeded by Peter Guelliducca, who is said by old-timers to have added a number of women to his establishment as an additional attraction to the habitues of his saloon. The place was eventually destroyed by fire, whether of incendiary or accidental origin, is not known to this day.

Founding Of
PLACERVILLE EPISCOPAL CHURCH

And now we come to the history of a unique minister, Rev. Charles Caleb Peirce, through whose efforts the Episcopal Church on Coloma Street, Placerville, came into existence.

Mr. Peirce was born Nov. 2, 1825, at Cincinnati, Ohio. His parents, Thomas and Elizabeth Peirce, were members of the Society of Friends, or Quakers, though his father in his later years attended the Baptist Church.

From the "Life and Work of Rev. C. C. Peirce," by my brother, the late Charles Elmer Upton, we learn that when offered the rectorship of Grace Church in San Francisco upon his arrival from Pennsylvania via the Panama or Isthmus Route, Mr. Peirce readily accepted the charge; but upon being advised by some of his parishioners to cultivate the friendship of the rich if he expected to succeed, he received his first great shock after arriving in California. We quote from the aforesaid history:

"The young rector was horrified. Should he, whose Master had said, 'Ye cannot serve God and Mammon,' deliberately crucify the Savior anew in spirit by espousing the cause of His most cruel betrayers—the wealthy drones who daily violate the laws of Christian brotherhood?

"No! His soul itself spoke in that vigorous, indignant refusal. He resigned his pastorate then and there and began to look about for some spot where he might labor at will in the service of the Son of Man."

"He left San Francisco on a small schooner late in the afternoon of March 29, 1861. Arriving in Sacramento, after refreshments and a night's rest, he boarded the Placerville train, which, at that time, though the first railroad ever built in California, extended but to Folsom, a distance of thirty miles from Sacramento. At Folsom he boarded the Placerville stage-coach, arriving at the Cary House in the latter city (on the site of the present Raffles Hotel) March 30, 1861.

"On March 31, he held his first services in Sebastopol Hall, then used as a courthouse for the County, though built for, and first operated as, a brewery.. In his records, taken from the aforesaid history, appear these entries: 'The Church of our Savior, Placerville, the Rev. C. C. Peirce, Minister.'

" 'On March 31, 1861, being Easter Day, services were held in

the Court-room, and thus a work commenced that we hope will be enduring'."

It was enduring—as the work of all men must be when they are sincere and when they consecrate their lives to a cause without regard to pecuniary gain.

Rev. C. C. Peirce lived simply to do good; and, like the Master, went from place to place to preach the gospel. A man more beloved than he never lived.

So little was he controlled by the form existing in the "High" Episcopal Church, that he thoroughly detested the name of "Father" as applied to himself, believing, with Christ, that there was but one Father and that was God.

He was a welcome guest in every home he visited. Everyone considered it a privilege to entertain so true a Christian; and when he was finally laid to rest after forty years of serving in Christ's name, all denominations in El Dorado County met at his graveside to honor this sincere and simple Christian, whose motto in life was, like Christ's, "Neither do I condemn thee. Go thou and sin no more." On this occasion Bishop Moreland of Sacramento, officiated, preaching a beautiful sermon.

At the passing of Brother Peirce, a beautiful tribute was paid him in a poem under the caption of "Come, El Dorado, and Bury Your Dead," which was read by the late attorney Charles A. Swisler at the funeral services. The writer of this touching verse was Archie Gignac, whose pen name was S. Wilton Howard. Mr. Gignac, who was born in Placerville, has followed a literary career and is now a resident of San Francisco, is the son of the late A. J. and Nellie McFarland Gignac, and is the nephew of Mrs. Olivene Stone and a cousin of Mrs. Ethel Wickes.

The late Chas. Elmer Upton, in his "Life and Work of the Rev. C. C. Peirce," (lately recopyrighted, but now out of print), and Geo. A. Richardson, in the "El Dorado County Republican," which he conducted at the time of the passing of Mr. Peirce, have given the best appraisements of his character that we have yet read; for both knew intimately and loved the man, though neither was a member of his Church.

We append some anecdotes relating to Mr. Peirce, some of which, so far as we know, have never been told in print before:

When on his way, afoot, to the different places where he was to preach, no matter how inclement the weather might be, his salutation to everyone he met was: "A model day for a pilgrim."

A story told by the late John Fisher of Placerville, that illustrates the justness of the man, and which was told Mr. Fisher by a

trustworthy Odd Fellow of Diamond Springs, is as follows: One night, when Mr. Peirce, a staunch Odd Fellow himself, was visiting Diamond Springs Lodge, the question of whether a saloon-keeper should be admitted to the order came up for discussion. Mr. Peirce was asked his opinion, and he is reported to have answered: "My hands are tied; I cannot advise you; for when my Church was building in Placerville and $1500 was still needed to complete the work, four saloon-keepers offered to canvass the town and raise the money. On their offer being accepted, two canvassed Lower town and two Uppertown, with the result that more money than enough was raised by them in one afternoon. There are some excellent and high-principled saloon-keepers, as I can attest."

I, too, have known a number of that kind; for in those days saloon-keeping was a legitimate business, and there was no selling liquor to minors, as today, except in rare instances. A respectable saloon-keeper was above that sort of thing. Such men as the late Charles E. Merrill, John Cleese Sr., partner, Stephen J. Weymouth Sr., Fred Hofmeister Sr., R. Alderson Sr., of Placerville; the late John Fisher of Placerville, but formerly of El Dorado; the late Billy Yeadon of the same town, and others, never stooped to selling liquor to those under age, and would refuse to sell to a man who manifestly had already imbibed too freely. And "believe it or not," there was less drinking in proportion to population then than at the present day; and a drunken girl or woman was a rare sight indeed. Even the "girls of the town," often more charitable than their detractors, respected public opinion and frequented saloons very little, and then after most people were off the streets.

When Harry Daniels, a cousin of Asa Daniels, came here about 1887 and became acquainted with the Rev. Mr. Peirce and his work, he wrote to his mother: "I would like to have you meet this man; for, mother, he is a walking God."

John Francis Oldfield, a learned astronomer of Reservoir Hill, was one of the closest friends of Mr. Peirce, though one was a scientist and the other religious. At the funeral of his friend, in the course of his sermon, Mr. Peirce said: "Never was I touched closer to the heart since my mother's passing, than when I learned of his death."

We are indebted to Chas. W. Martin of Placerville for the last two incidents. Mr. Oldfield was his grandfather.

Another story is told of Mr. Peirce by a man of undoubted probity, who witnessed the incident. At Fossati's saloon in Smith's Flat a wag, wanting to see how Brother Peirce would respond to such an invitation, asked him into the saloon as he was passing, to

join in a drink. Everyone, as each called for his "whiskey straight," kept an eye on Mr. Peirce to see what he would do. In answer to Mr. Fossati's respectful query of what he would have to drink, Mr. Peirce replied, "You may give me a glass of water." But this admonition without animus probably was not appreciated by the joker; though it was by his companions.

Brother Peirce, contrary to report, did not organize the first Episcopal Church in El Dorado County. That was established by Rt. Rev. William Ingraham Kip, Bishop of California, who, on the evening of Jan. 24, 1855, held services in the Court House at Coloma and baptized an infant. The congregation completed the building of a church (Emmanuel Church), in June of that year. The first pastor was the Rev. James W. Capen, a missionary, formerly a Baptist minister. Rev. David F. McDonald succeeded him in 1857 and organized the first Episcopal Church in Placerville—St. Mary's. But when Mr. Peirce organized his parish, "The Parish of Our Savior" (not Saviour as at present), there was no Episcopal Church here. He also established a church at El Dorado under the name of St. Stephen's Parish, but continued to conduct the Coloma Parish under its original name of Emmanuel. In his first yearly report he states that for the two years previous to 1862 no Episcopalian services had been held at Coloma. So it is evident that the St. Mary's Church at Placerville had been discontinued at the same time, as both parishes had been served by the same pastor. In addition to establishing a church at El Dorado he also established one at Diamond Springs; the one at the latter place in September and the other in December; while the one in Placerville was founded in March, 1861. But the church on Coloma Street was not built until 1865. Services prior to that were held in the court room in Sebastopol Hall.

According to a local paper of the time, the cost of the church—which was opened to the public Saturday night, Dec. 23, 1865—was $10,500. Much of the money was raised through festivals and concerts by the ladies of the Church. At one of these affairs that was in progress three days, they cleared $1200. In after years, the ladies of the Peirce Guild continued to raise funds by giving dinners and dances.

They would pay his board at the Ohio House, where he boarded for years, and would pay all of his other expenses. So little did he value money, that when his salary was forthcoming, the most of it would be spent on useful books to be given to the children throughout the county, or perhaps handed out to any needy person he happened to meet.

There is a story currant, that on one of his pilgrimages through the county—he generally walked from town to town, holding services in schoolhouses—he met a hobo who was shivering from the cold, and gave him a brand new heavy overcoat that had been presented him by the ladies of the Guild. Whether the story be true or not, it could easily have been so; for it was characteristic of the man who wanted to help those in need even at the expense of depriving himself.

Services were held in Placerville and Coloma on the first and third Sundays of the month, and at Diamond Springs and El Dorado on the second and fourth Sundays. The first year's attendance at the four churches, was two hundred and twenty-five. His report gives two marriages for the first year; six baptisms, and eighteen funerals. By the end of his forty-two years in the ministry, according to his records, he had conducted 1385 funerals. The first funeral conducted was that of Fred Van Fossen of Placerville, on May 22, 1861; and the last was that of Edward Eidinger of Placerville, on Feb. 23, 1903. Up to the fall of 1899, he had preached 1200 funeral sermons. Four people had reached over 90 years; 37 died between the ages of 80 and 90, and 129, between the ages of 70 and 80 years. The number of interments in different places were: Placerville, 164; El Dorado, 145; Coloma, 98; Diamond Springs, 94; Smith's Flat, 48; Georgetown, 44; Shingle Springs, 36; Jayhawk Cemetery, 35; Pleasant Valley, 25; Latrobe, 12; Oak Hill, 20; Middletown, 20; Clarksville, 19; Kelsey, 19; Bryant's Station 14; Cold Springs, 12; Rose Springs, 12; Missouri Flat, 10; Newtown, 8; Lotus, 8; French Creek, 7; Nashville, 5; Gold Hill, 4; Green Valley, 4; Weber Creek, 4; and 23 in various other places.

Baptisms: First Christening, John and Eliza McGraw, Kelsey, June 7, 1861.

Last Christening, Alta, daughter of Thos. and Ada Hardy, Placerville, Feb. 22, 1903.

Total number of christenings, 772.

Total number of marriages, 597.

The Former Episcopal Vested Choir

Following are the members of the choir when Rev. Carlos Linsey was rector. Most of the twenty who were Misses at that time married later, and at least three have passed away. Those still living in Placerville are Mary Vignaut Sharp, Sadie Bray Reeg, wife of O. O. Reeg; Mabel Huttleston Meyers, Jessie McCall Maynard, Ethel Stone Wickes, and Mrs. Marion Atwood. The choir: Miss Gladys Alderson (cross bearer), Miss Jessie McCall, Miss Orilie Dennis, Miss Ethel Stone, Mrs. Sadie Brown, Mrs. Marion

Atwood, Miss Etta Pratt, Miss Anda Irwin, Miss Minnie Nichols, Miss Phoebe Hicks, Miss Alma Hardie, Miss Blanche Kern, Miss Edna Zimmerman, Miss Lizzie Zimmerman, Miss Alma Zimmerman, Miss Mabel Alderson, Miss Gyp Flurshutz, Miss Mabel Huttleston, Miss Grace Walsh, Miss Mary Vignaut, Miss Alice Vignaut, Miss Sadie Bray (organist), Mr. W. F. Bray (director).

Of the early history of the Episcopal Church in El Dorado County before the coming of Rev. C. C. Peirce, little has been recorded. In an article by the Rev. Thos. C. Maxwell (one of the pastors who succeeded Mr. Peirce) for a special edition of The Mountain Democrat, he says: "On Wednesday, Jan. 24, 1855, the Rt. Rev. Wm. Ingraham Kip, Bishop of California, held an evening service in the Court House at Coloma, and baptized an infant. The congregation completed the building of Emmanuel Church in June, and the Rev. James W. Capen, formerly a Baptist minister, was the first Missionary in Charge. The Rev. David McDonald, who followed in 1857, organized St. Mary's Church in Placerville."

But where this building was, and what finally became of it, he does not state; and records of the Church seem to be somewhat obscure on this point. Rev. Maxwell next speaks of Mr. Peirce, beginning with: "From 1861 the history of the Episcopal Church is inseparably interwoven with the life of the Rev. Chas. C. Peirce." But as to who succeeded Rev. McDonald, or what became of St. Mary's Church, or where it was located in the town, we are completely in ignorance.

After the passing of Brother Peirce, there was no resident rector here for two years. We learn from Rev. John Barrett, (1937), under whose capable management the congregation had been largely recruited while he was pastor, that Rev. Thomas P. Boyd was the first rector in charge, following Mr. Peirce. His incumbency covered a period of two years from 1905 to 1907. The following, in the order named, succeeded him: Rev. C. E. Maimaun, 1907-1910; Rev. Samuel Mills, 1910-1913. Then for three years there was no local rector. From 1916-1921, Archdeacon D. E. Holt presided. He was followed by Rev. Edwin Juckes, who was rector during the year of 1922. Then there seems to be another lapse of three years, during which time there was no resident minister. Following this period, Rev. Thos. C. Maxwell was the local rector for four years—1926 to 1930. Beginning in 1931 Archdeacon Barr G. Lee became the rector for two years. In 1933 Rev. John Barrett, B. D., was appointed to Placerville as resident rector, continuing until June, 1937, when he was transferred to Karok Indian Mission work on the Klamath in Humboldt county, where he is still located.

The first time we noticed the name "Father" applied to Mr. Peirce was when, several years ago, a gilt sign was put upon the front of his former church calling attention to the fact that through his efforts this building came into existence. During his lifetime he was addressed as "Brother", or as "Mr." Peirce.

The rector now in charge (1940) is Rev. Rex Barron, under whose management the old church on Coloma St. has been renovated inside, and greatly improved by repairs on the outside as well, much of the work being donated; for the people of the town irrespective of religion, have a grateful reverence for the church built through the efforts of Rev. C. C. Peirce who presided so long as its rector. Rev. Barron became acting minister of the church early in 1938, and was ordained March 16, 1939.

Under his management the congergation has been largely increased and the church building repaired and painted and a new room for church activities has been built in the basement; while the stairway has been altered, a brick wall built along the sidewalk in front of the church and a brick chimney added. The work in all to date has cost $4,300. It would have been much more had not considerable work and supplies been donated. Other improvements are to be made.

Church societies are as follows: a Young People's Fellowship organization, which meets Sunday evenings; the St. Agnes Guild, which meets Wednesday of each week and has a membership of 35; a Sunday School of 60 members, an Altar Guild of 10 members, and a vested choir of 30 voices. The choir was organized by, and is under the direction of, Mrs. Rex Barron, the Rector's wife.

The Present Church of Our Savior Vested Choir

Mrs. Rex Barron (director); sopranos and altos: Mrs. E. C. Bateman, Betsy Anderson, Helene Crystal, Florence Crosby, Eleanor Chalder, Nona Green, Nettie Leonardi, Donna Le Bourveau, Mary A. Rohrer, Margie Rohrer, Marylin Rupley, Queen Ronzone, Betty Ronzone, Betty Stinger, Edna May Smith, Edith Thompson, Ethel Wickes, June Woodward; tenors and bass: Bruce Anderson, Albert G. Bryan, Don Emmerson, Victor Leonardi, Elwyn Olmstead, W. H. Rohrer, Silvio Ronzone, Joe Ronzone, Geo. Smith, Dick Wilbanks. Mrs. Ethel Wickes is the only one of the choir of Rev. Carlos Linsey's time that is in the present Episcopal choir.

The Church Vestry is composed of eleven members. They are: Marshall T. Kelly, Senior Warden; Ed Barnard, Junior Warden; Silvio Ronzoni, clerk and treasurer; J. G. Leonardi, George Van Vleck, Frank Knacke, U. C. Meyers, Fred Spicer, Clifton Wildman, Dr. W. A. Rantz, and Bert Pierroz.

History tells us that in the sixties, Rev. C. C. Peirce had established a church in El Dorado, St. Stephens Parish, of which he was pastor. There was also at that time a M. E. Church, South, in El Dorado, Rev. Jos. Emery, Pastor.

The idea of a Union Church was put into practice prior to the sixties. Mr. Fisher tells of one that at an earlier day was built by subscription with the understanding that all denominations should use it; but when there was a tendency not to allow the Catholics to use it, some of the gamblers and miners who had contributed to the building of the Church and continued to donate liberally to the cause of religion, threatened to withdraw their support unless restriction against Catholics was removed. This threat had the desired effect; and from that time on no distinction was made as to whether Catholic or Protestant services were conducted in this building. At present the church at El Dorado is used by all denominations except the Catholic, who now conduct services in but three towns in the county—Placerville, Georgetown, and Coloma.

THE EARLY BAPTISTS

Though there was no organized Baptist Church at Coloma as early as 1850, still there was a Baptist minister there at that time. He was the Rev. James Edward Barnes. However, he was not ordained until Rev. C. C. Wheeler, the first Baptist minister of San Francisco, visited Coloma some time in 1856.

We are indebted to his daughter, Mrs. Lena J. Harlan, for this history of her father and his family, and Mrs. Edith Reavis of Oakland for their father's photograph used in this history.

Leaving his native state of Kentucky the latter part of '49, and coming by clipper ship "Around the Horn," the Rev. Mr. Barnes had a varied experience, which culminated in shipwreck at "The Heads" at the entrance to Golden Gate harbor. On January 1, 1850, he reached San Francisco. He did not remain there long. Going by boat to Sacramento, he took stage for Coloma, arriving at the mines early in January.

At that time there was no building in which he could hold services. But a saloon-keeper came to his rescue and offered the use of his barroom for a meeting house. Hanging a sheet over the mirror back of the bar, the owner cleared off the bar, and, the minister mounting to the top of it, preached his first Coloma sermon to a congregation of miners and gamblers. And he afterward told his family that in his subsequent preaching he had never found more attentive listeners in church than at his first meeting in a saloon; and his audience donated freely when it came to the collection.

He also stated that Mrs. Wimmer, wife of Jas. W. Marshall's teamster and logging man, grew the best peaches ever grown at Coloma and sold them at one dollar apiece.

In 1859, at Woodland, California, Mr. Barnes married Lucy Ann Pockman, one of the real representative women of those strenuous days. Born April 3, 1830, on a plantation near Richmond, she had crossed the plains in a party with her parents, brothers, and sisters. En route, her father, a sister and a brother, died of cholera. She being the eldest of the family, it devolved upon her to take charge. This she did, driving a six-mule team most of the way across the plains and bringing the family safely through to Diamond Springs. Here, in order to support an invalid mother and a younger sister and brother, she established a hotel which she successfully conducted until she met and married Eugene Lampton. While living in Diamond Springs they were visited

by Mark Twain, a cousin of Mr. Lampton. This was before Twain's "Jumping Frog of Calaveras" and other literary gems had made him famous.

In time, the family moved to Sacramento, where Mr. Lampton died of tuberculosis. After his death, his widow purchased a ranch two-and-one-half miles from Cashville. It is still in possession of the Pockman heirs. They gave a lot on this property to the Campbellites upon which to build a church. (The Campbellite Church of those days is now designated as the Christian Church). While attending this church, Mrs. Lampton met and married the Rev. Mr. Barnes, who was conducting a protracted series of meetings there. From there they moved to Coloma.

Six children were born to Mr. and Mrs. Barnes. But the only ones remaining now—June, 1940—are Mrs. Edith Reavis of Oakland and Mrs. L. J. Harlan of Placerville and Sacramento, mother of Ralph Harlan, veteran S. P. engineer with a continuous service of 42 years to his credit; and who for years was engineer upon the trains running between Sacramento and Placerville. He was transferred from this run just a short time before the passenger train service was discontinued to Placerville; though he often finds time to visit his mother and to improve her little home and its surroungings near the round house in Placerville.

Mrs. Harlan was born at Coloma in 1860. Her uncle, a Mr. King, was a former governor of Virginia. She is intensely interested in preserving our correct history, especially that of her birthplace, and of saving to posterity the relics of an age that can never be duplicated—the day of the "Covered Wagon," the era that "tried men's souls," and produced the most courageous charitable, honest, and hospitable band of people that ever pioneered in any land.

BAPTIST CHURCH AT LOTUS

There once was a Baptist Church in Lotus (Uniontown of old). It stood in the upper end of the Norris lot, (now the property of Geo. Pountain), just below the schoolhouse. It was built in the early sixties and for a number of years was well attended. But the congregation gradually dwindled, and finally there were not enough members left to pay the salary of the minister; so he went to new fields.

A story in Sioli's history to the effect that when this church was discontinued for lack of attendance, and the building was falling to pieces, a former minister took the bell from the building,

packed it upon his wagon to carry it away, then went to Coloma and hired all the lawyers to defend him, so none would be left to prosecute him. But there happened to be a law student in Coloma whom the people hired to represent them; he swore out a warrant for the bell's arrest and the preacher had to give it up, and he immediately left town and was never heard of afterward. The story, according to best informed old-timers is mere moonshine; for Uniontown never had but one Baptist minister and that was the Rev. James Edward Barnes, who served both the Coloma and the Uniontown churches, and left for other fields about 1870 or 1871. And the building was not dilapidated.

In the middle '50's, Coloma Lodge No. 27, I. O. O. F., and the Baptists, jointly, built the Odd Fellows' Hall at Coloma, the lodge using the upstairs and the Baptists the lower floor. In 1860 the Baptists built the church at Uniontown. When, in 1863, the first Methodist Church built at Coloma became dilapidated, the Methodists and Baptists held services in the I. O. O. F. building together for some years.

For years after the discontinuance of church at Uniontown the church building was used as a dance hall. This portion of the story we can vouch for personally, having played at dances a number of times in the building. Finally it was torn down in 1887, to enlarge the Norris lot. Josh Barnes, a brother of James Barnes the pastor, and another brother, Joe Barnes, had a ranch at Pleasant Flat on what is now the Bayne property. After the Baptists quit holding meetings at Lotus (then Uniontown), Josh Barnes carted the bell to his ranch. Later, Robert Chalmers became the owner of the bell. Taking it to his hotel, The Coloma Vineyard House, he had it installed in his winery adjoining the hotel, where, for years it did duty in calling boarders to dinner. Afterwards it was stored in the basement of the hotel. The hotel eventually became the property of Judge Fox. After his death the building and its contents were sold, and the bell was bid in by M. J. Allhoff, son of Mr. Chalmers the former owner of the place, and James McCuen of Placerville. When in September, 1919, the Coloma school house burned down and its bell was melted, Allhoff and McCuen presented the old Baptist bell to the Coloma school trustees. The trustees purchased the school house at Slatington, which was not used after the quarry closed, tore it down, moved it to Coloma and, when it was rebuilt, installed the old bell in the belfry, where it is still calling to daily tasks the youth of Coloma.

The Coloma and Lotus churches, and the Placerville Baptist Church referred to elsewhere, are the only Baptist Churches that we could learn ever existed in El Dorado County, except the Pla-

cerville Negro Baptist Church that was destroyed by an incendiary fire in 1865.

In early days a Baptist Church, which was also utilized as a school house, stood about where the Adventist Church now is. But when it was built and when it disappeared we were unable to learn at this late day.

The Coloma and Lotus Baptist churches, and that of the colored Baptists of Placerville, destroyed by incendiary fire in 1865, are the only ones that we have learned of from authoritative sources to ever have been conducted in El Dorado County by the Baptists, except the one referred to in the preceding paragraph.

There was also an eary-day Methodist Church on Main Street in Lotus. It was built in the late sixties and was torn down in 1882 by George Galloner. At present Lotus has no church building.

There was a Negro Methodist Church at Coloma in early days. It stood near the De Lory place on a part of the Julian property. But every vestige of it has long since disappeared.

JEWISH SYNAGOGUE

Among other religious edifices of earlier days, was the Jewish synagogue. It stood opposite the grammar school building on School Hill; not the present one—that is of later date. The grammar school of those days, while a substantial building, put up some time in the seventies, had but three rooms—the Primary, the Intermediate, and the Grammar rooms. The latter two were separated by sliding doors, the Intermediate room facing the Synagogue, which stood where the tennis court now is.

One day in the late seventies, in one of the worst freak storms ever to visit this section, when, at 2 o'clock in the afternoon it got almost as dark as night, we of the Intermediate room saw the Synagogue, a one-story building and basement, suddenly lift up, and, amid the dust that had accumulated for years in its basement, plunge down the hill in a heap. At the same instant the glass was blown out of the windows of the Grammar room on the south side of the school building, the sliding doors between grammar and intermediate rooms blown down, and the glass shattered in the intermediate room. At this juncture, our teacher, Miss Pringle, dismissed school, after telling the larger pupils to look after the smaller children, who were at the mercy of the hurricane that had demolished the Synogogue.

In the days prior to the destruction of the Synagogue, there were many Jewish people here, and there was a regular attendance at service. There had been numerous baptisms and marriages there; and the last marriage, prior to the destruction of the Synagogue, was that of Dave Simon and Sarah Kohn, parents of the late Frank Simon and Al Simon of this city, and of Mrs. L. C. Lee and the late Miss Jessie Simon of San Francisco, the late Mrs. Maurice Schweich of St. Louis, Mo., and the late Jeannette Simon, who passed away a number of years ago. Mrs. Simon passed away suddenly March 27, 1939, while visiting her daughter, Mrs. Florence Lee, in San Francisco. Her husband preceded her a number of years.

Following this storm a new Synagogue was built on the L. Louis ("Louie") lot, now a part of the Chas. Molinari property. At this time the Rabbi of the Jewish people was L. Louis, whose home was the one formerly occupied by Mr. and Mrs. Chas. Molinari on Spring Street. Alongside of their residence stood the new Synagogue, which gradually went into disuse with the departure and deaths of the early Jewish families that had contributed to its support. Its last Rabbi was L. Louis, long since dead.

CHINESE JOSS HOUSES (CHURCHES)

Other churches of early days (if Chinese places of worship can be so designated) were the Chinese joss-houses.

In Placerville there were two, in Coloma one, in Cold Springs one, and in White Rock Canyon one. But what religion—Confucianism, Buddhism, or Taoism—the churches represented, we are unable to state. However, all were supplied with numerous idols at whose feet the Chinese bowed to the floor in prayer and adoration.. In each church a priest kept incense in the shape of punks and small dishes of nut oil with slender wicks of some material unknown to us, constantly burning. And during the Easter season, practically corresponding to our own, Chinese lilies in porcelain dishes and amongst pebbles about the size of marbles, would make their apperance, the delicate odor of the lilies mingling with the pungent smell of punks in a never-to-be-forgotten smell that savored but slightly of the incense used in other churches. But, with the decline of the Chinese population of the town and county, their churches have become a thing of those days that have "gone with the wind.' And, though not of the other religions of our county, we sadly miss them; for their religious celebrations in April were always looked forward to by us, regardless of religious leanings.

Few are now left who remember the Chinese religious celebrations when we boasted a "Chinie town" of at least six hundred inhabitants, two theatres with their long-drawn-out historical plays that required a week to finish; at least six stores doing a prosperous business with both Chinese and white people, (for Chinese merchants were reliable, their goods cheap), and two good restaurants contributed to popular trade. And many other business activities, including the least desirable occupations of the whites, were in evidence till the decline of mining forced many to move to other localities to make a living. And, speaking of Chinese religious observances, we remember when, at a centennial celebration, many images in bamboo and paper, ranging from life-size to 25 or 30 feet in height, including one group that seemed to correspond to our conception of the Virgin Mary and the Christ-Child, were burned at the end of a three-weeks celebration that drew influential and rich Chinese from all parts of California.

We remember, too, the religious Easter ceremonies of the Chinese, which consisted in the shooting of fire-crackers (said to scare the Devil away), the blaring of band music, when tom-toms, cymbals, and Chinese oboes, which sounded no worse than some of the

present-day jazz, strove to drown each other out amid the shooting of skyrockets that had required three months in the making. These rockets were arranged around a circular base that grew larger toward the top. After the shooting of the five or six rows of rockets around this tapering base, the center of the base, which contained a fuse, was lighted, and after about three stars had been discharged from this base, a piece of burning straw was thrown into the air by an explosion of powder from within the frame, and the many Chinese strove to capture this as it came down; and the one successful in catching the burning piece of straw was rewarded by a symbolic picture dear to the Chinese heart.

Other Churches

Among churches besides those named founded in the county, was a Methodist church at Cold Springs, in the early '50s, established by the Millers, ancestors of Jake Miller of Placerville. Just when this ceased to exist we do not know, but after the subsidence of the gold excitement, the church building was sold to Jonas Munson, a butcher. Not being particularly reverent in the matter of churches, he turned this one into a barn and wagon-shed. Then, it is related by old-timers, he got Legislative sanction to remove the bodies from the cemetery adjoining the church to a nearby hill; for this low ground was suitable for a vegetable garden. Two negroes, cousins, Ike and Joe Hardy, were hired by Munson to perform the gruesome task of exhuming the remains of the peaceful occupants of this sacred spot and moving them to the new location.

Years afterward, Ira Schermerhorn acquired this property and here raised the finest of vegetables. In speaking to an acquaintance and customer one day, Schermerhorn remarked, "I raise the finest vegetables in the county." "No wonder," replied his customer, "your garden is an early-day cemetery." Schermerhorn was positively shocked when he learned why his ground was so rich.

In those days, when saloons in every hamlet and town were numerous, it has been said by latter-day reformers, who had no means of ascertaining the truth, that a decent woman could not walk the streets without being insulted. Nothing could be further from the truth; for at that time women were more respected than at the present time. Taking Placerville as a representative town, we can recall when with twenty-eight saloons in the place, women and girls were seldom molested. For, before

the advent of speakeasies, night clubs, cabarets, the movies, and automobiles, women were really respected; and if anyone under the influence of liquor, or otherwise, insulted a woman or girl, one of three things happened to him; he was knocked down by a citizen, reprimanded and sent home by the constable or night-watch, or was put in the calaboose to answer later for his delinquency. In those days there was what was known as chivalry among men—something that is fast disappearing.

SEVENTH DAY ADVENTISTS

The next church following the foundation of the Episcopal, was that of the Seventh-Day Adventists, established in the early eighties by Mrs. Michael Mayer (now Mrs. Mathers, of Los Angeles) and sister, the late Mrs. Richard Hosking Sr. The members first met at the homes of these two ladies. Later, their meeting places included the homes of the Cook Brothers, proprietors of a grist mill on Chapel Street, that of Mrs. P. D. Fisher, mother of F. F. Fisher of Placerville, and the E. A. Boles home on the lot now occupied by the M. T. Kelly home. Mr. and Mrs. E. A. Boles were the parents of Emory Boles of this city.

But it was not till 1886 that the Adventists succeeded in getting enough funds, (largely through the efforts of Mrs. S. B. Sheppard, mother of Mrs. Hazel Volz of Union District, and Mrs. Nate C. Gross of Smith's Flat,) to erect a church building on Jackson Street. Membership gradually increased until, in 1924, enough funds were raised to build a stucco building on the site of the former wooden structure.

Through the combined efforts of a former Elder, C. E. Gillette, and a present Elder, Alfred Theile, the membership of the Church now numbers 65.

The Adventists have recently had built a two-room modern schoolhouse about a mile-and-a-half from Placerville near Smith's Flat, on the road to Lake Tahoe, according to the Rev. Ted L. Thuemler, who was formerly in charge of the school. (Since this was written Mr. Thuemler has been transferred). This school was formerly conducted at Camino for a number of years. But, according to Mr. Thuemler, it outgrew the facilities of the building there. The church at Camino, established by Emil and Silas Larsen and J. C. Rasmussen, has a membership of eighty-six.

The church there and the one in Placerville "form the backbone of the school constituency. This school is operated in

harmony with the principles of Christian education held by the Church. Its courses of study are shaped in harmony with the General and Union Conference departments of Education. All its policies are governed and activities conducted according to the teachings of the Bible," Mr. Thuemler informed us. The resident minister now—June, 1940—is the Rev. Homer Olmstead.

THE SALVATION ARMY

Few people recollect when the Salvation Army had barracks in Placerville. They began holding meetings in a large tent at first. This in time gave way to a wooden structure on Main Street, recently torn down to make room for the Cash Mercantile Store building. After the Army abandoned the Church, it was sold to the late "Jim" McCuen, who, for years, used it as a store room, adjoining his second-hand store.

Their regular services in this city began in 1898 and were held continuously for two years. They were largely attended by all denominations; for the eight-piece band of the Army, composed of "down-and-outers," fine musicians, who had seen the evil of their ways and had reformed, was certainly a drawing card, apart from the other sincere men and lassies who had dedicated their lives to the laudable work of going into the dens of iniquity to save those who, discouraged in various ways, had lost faith and drifted to lower levels. And, let no one think that the Salvationist of that day was not sincere. Some of those of today are probably just as sincere; but there have been imposters also, and it is hard in this day of "rapid transit" to distinguish between the true and the false disciples of the Army. In the olden days French heels and other worldly vanities were taboo among the Salvation lassies; but times have changed, and the Army hasn't, apparently, the prestige it once enjoyed. We can recollect when from a persecuted band that we once saw "rotten-egged" in San Francisco, they, through their non-resistant attitude, gained the respect of everyone; and we can recall cases where those "who came to scoff remained to pray."

CHRISTIAN SCIENCE CHURCH

Following the Salvation Army, came the Christian Science Church. Though it had long been established in other places, particularly in the East, it was not until about 1901 that the first church of that faith was established in El Dorado county. Owing to the destruction of the records of the Christian Science Church

in 1910 (when the Courthouse, adjoining the old I. O. O. F. Hall and the Grange Hall, next to the I. O. O. F. building were burned by a fire originating in the wooden portion back of the Courthouse, thought to have been caused by the careless throwing of a match or cigar stump into a pile of dry, inflammable pine wood), these records, kept in Grange Hall, were totally destroyed. So we must depend altogether upon the memory of the former members of the Church for the early records.

To Mrs. J. E. Fox, Mrs. Hugh Lewis, and Mrs. Robert Riegg we are indebted for these facts. Following a remarkable healing by a Christian Science practitioner in this vicinity, Mrs. Alice Woodward, (mother of Mrs. J. E. Fox, James, and John Woodward), and Mrs. Hilda Benson, mother of Deputy County Clerk Hugo Benson, established the Christian Science Church in 1901, when a small group of people began to meet at the home of Mrs. Woodward to hold services.

But it was not till 1909 that the Christian Science Society was organized and began holding regular services in Grange Hall, Main Street, Placerville, with Mrs. Edna Whitney and her husband, James Whitney, as Readers.

After the destruction of Grange Hall, meetings were first held in Masonic Hall; later, in Eagles' Hall, where they were held for eighteen years. In 1930 the Society moved into the newly-completed Shakespeare Club House. Three years later the Christian Science Church, just opposite the Shakespeare Club house on Bedford Avenue, was built.

The cornerstone of this edifice was laid August 3, 1933, at 8 A. M., the services being conducted by Mrs. Laura Dunkum. Embedded in the cornerstone were "a Bible, a volume of 'Science and Health with Key to the Scriptures,' the other works of Mary Baker Eddy, and the current issues of the authorized literature of the Christian Science Church."

"The dedication of the Church took place the third Sunday of January, 1934. Two services were held, one at 11 in the morning and the other at 3 in the afternoon. Both services were well attended. Many from other places were in attendance.

"In July of 1936, the Society established a reading room in the Church edifice. Having taken all the necessary steps, the members are now preparing to change the title from 'Christian Science Society, Placerville.' to 'First Church of Christ Scientist, Placerville," according to Mrs. Lewis, one of the faithful workers of the Church. (This change of name was made in March, 1937).

CHURCH OF THE NAZARENE

The founding of the Church of the Nazarene followed the establishment of the Christian Scientist Church, though a number of years later. To a former resident pastor, the Rev. J. H. Jamison, and to the Church records, kindly loaned us by him, supplemented by information given us by C. W. Welts, the real organizer of the Church, whom we had known many years, we are enabled to give the following history:

Though the first meetings were held by the Reverend Joseph Grey and C. O. Miller, in a tent early in 1924, it was not until September of that year that Rev. C. W. Welts was sent to Placerville to open a Church of the Nazarene.

According to the Rev. J. H. Jamison: "After several weeks of strenuous effort to secure a building for worship, an old disused, run-down building on the corner of Bedford Avenue and Main Street was found and, after much remodeling and fixing over by a resident carpenter, Mr. Ed Volz, was finally made available for service. For several months it was conducted as a Gospel Mission, meeting each night for the ministry of the word and prayer and praise with very few in attendance; for the pulse of most of the people was by no means favorable for the work." (We know that; caterwauls from people who, like Topsy, had "just growed," frequently interrupted the meetings, as we can testify. But, sincere in his efforts at exhortation, the Rev. Chas. Welts ignored these outbursts of the ill-mannered and ignorant, and always continued till the end of his sermon). "However, there were a few loyal ones who stood by with their presence and means, giving courage and support to the leader. So, by patient endurance and continuance in well-doing, the mission prospered. Congregations increased; souls were saved and sanctified, and the little Gospel Mission on the corner became a lighthouse and a blessing to the community."

Truer words were never spoken than those with which the Rev. Jamison's article closes. But we note that he refrained from mentioning that the building at the corner of Main Street and Bedford Avenue had been a saloon; probably he felt that the family of the late Rev. C. W. Welts would rather that that fact remained unmentioned. Not so, however, with the Rev. Welts himself; for he was proud of the fact—and never neglected to mention it, even in his sermons—that he had been saved

by turning to religion when he was a saloon-keeper and gambler. To our mind, it was a Godsend that his first meeting-house was a saloon. For it only went to show how a house once dedicated to the Devil could be made to serve the Lord.

This man deserved recognition in a religious way and the moral support of all right-thinking people. There are few men who could turn from the occupations of saloon-keeper and gambler to serving the Lord.

To continue with Rev. Jamison's history of his Church: "Then, after a few months as a Mission work, Rev. F. B. Smith, the District Superintendent of the Northern California District at that time, came and organized a little body of about 20 people into the Placerville Church of the Nazarene.

"Rev. C. W. Welts was called as a pastor of the newly-organized Church, filling this position in an able and creditable manner until he was called to another field of labor.

"A few years later this old place of worship was discarded and a new church building erected on Union Street, under the leadership of Rev. Henry, the pastor at that time."

Rev. J. H. Jamison, pastor when this was written, was a very efficient one. He was honored and respected by the whole community regardless of religious affiliations. A number of pastors served the Church between his and Rev. Mr. Welt's incumbency.

The Rev. C. P. Smales succeeded the Rev. Mr. Jamison and the Rev. A. Downing followed Brother Smales. Mr. Downing is the present minister, and a man more generally liked it would be hard to find.

Following are the people who, on May 17, 1925, signed as members of the newly-organized Church: Rev. C. W. Welts, Mrs. Laura Welts—removed by letter—Ed Zumwalt, Mrs. Crissie Zumwalt, J. Alva Meyers, Mrs. Ida Meyers, E. C. Volz, Mrs. Emma L. Volz, H. H. Snalbe, Miss Bessie Langlois, Miss Hester Bilbie, Mrs. Lorean Colby, Miss Dorothy Colby, Miss Bettie Nelson, Mrs. Maud Juvenal, Mrs. Clara Sloan, Mrs. Margaret Ingraham, Mrs. Kathrine Cummings, Miss Clara Juvenal.

In time the Larkin, formerly the Angelo Beffa, saloon-building, gave place to another meeting house on Coloma Street, later used for a laundry but now a tire shop. The present church on Union Street was built some time afterward; but in just what year the Church record fails to state.

THE LUTHERAN CHURCH

A Lutheran Church was organized in Placerville in October, 1933, by the Rev. Carl Fickenscher, pastor of Trinity Lutheran Church of Sacramento, who is still carrying on the work in June, 1940.

Services are held the third Sunday of each month, at 3 p. m., in the I. O. O. F. Hall, Placerville. Preaching services at 2 p. m. A Sunday School period is conducted under the leadership of Mrs. Genevieve MacBeth of Rescue, Calif. There are fifty members who attend the monthly meetings, fifteen of whom are Sunday School students. This Mission has no church societies at present.

In place of weekly meetings, the members of the Mission, in conjunction with Trinity Lutheran Church of Sacramento, have sponsored for this area for some years past, the National Lutheran Radio Hour heard every Sunday at 1 p. m. over the coast-to-coast network of the Mutual Broadcasting System, from KFRC, San Francisco. We are told by the pastor that of the 150,000 communications received at the Lutheran Hour headquarters so far this season from the listening audience, many come from the Placerville area. The pastor says, in part, in a letter to the author of this history, "The church work that I am doing in Placerville means a new start in our church's effort in and about Placerville. Work was done there many years ago by Rev. G. H. Hoernicke. (Referred to in our history under the head of Diamond Springs Churches). His son, also a pastor, is now living in retirement in San Jose."

Mr. Fickenscher contacted the Rev. S. Hoernicke of San Jose and he furnished us the following data regarding his father, the Rev. G. H. Hoernicke's work in El Dorado County:

San Jose, April 17, 1940.

Dear Brother Fickenscher:

Your request for some information on the early history of our Mission endeavors in Placerville was received yesterday and I hasten with all speed to furnish you with what I am able to give. Unfortunately it is very little, since so much time has elapsed and I have no notes of any kind to refresh my memory.

My sainted father G. H. Hoernicke, was, I have no doubt, the first Lutheran missionary who visited and preached in that part

of the State; a pioneer in the work of our church in that section of the country. Who directed him to Placerville I do not know. We lived there for some years in the early '80ties. He canvassed Placerville and the surrounding country, finding a few families who were German and of the Protestant faith. Services, as I remember it, were held monthly in the Presbyterian Church opposite the old County Court House. The attendance was small, averaging 10 to 15 persons, as nearly as I can recall. I was then a school boy attending the Placerville Academy, opposite the old Methodist Church (now the former school is a hotel) and the organist in the services. I also had to take the notice of the services regularly to the weekly newspaper.

From Placerville out, Father preached at several other places. At Diamond Springs in a school house, 3 mi. from town, I think. At a place called Forestville in the mountains, as nearly as I can remember. Then also in quite a German community in Sacramento Valley, the name of which is lost to me. This place he served regularly every month, while living in Placerville. And finally in the summer drove with horse and buggy across the Mts. into Carson Valley, where now we have the congregation served by Brother Felten. Thus Placerville was in those years really a center of Lutheran activity and Missionary endeavor. Having this in view was also at least one reason why father chose Placerville at that time as his residence. An organization of a congregation could not be effected there at that time, because there were simply too few that could be gathered for that purpose.

That any other Lutheran pastor of any Synod did work in Placerville, since my father left in 1886 and received a call to Creston, San Luis Obispo Co., I have never heard.

Well this is all I can report. Hoping that this much may be of some help to you and the good name of our church in Placerville. Cordially yours,

—S. HOERNICKE.

THE FULL GOSPEL MISSION

The next church organization to appear in the County was the Full Gospel Mission. It was organized at Camino in 1930, with Rev. H. F. Bottorff as Pastor. Two years later, in October 1932, the Rev. Mr. Bottorff opened a Mission in the Dillinger Building on Main Street in Placerville, which stood next to the present office of the Placerville Times but was recently torn down. A Full Gospel Sunday School was organized in connection with this Mission in 1931, by Mrs. J. E. Allison. And in 1933, Mrs. Chas. E. Marsh organized another Mission, that of Bethel at Shingle Springs, where Sunday School was held every Sunday for some time under the superintendency of Mrs. Marsh herself, to whom we are indebted for the foregoing history.

The Rev. H. F. Bottorff, since the tearing down of the Dillinger Building, conducts services every Sunday at Community Hall, Camino. Before going to Camino the Rev. Bottorff conducted services in I. O. O. F. Hall for awhile. The members finally secured a building on Coloma Street, opposite the St. Francis Lodging House, where services are now held. The pastor of this church is E. L. Lassegues, who became pastor in 1937, and has built up a strong following; while C. P. Smales is the present pastor at Shingle Springs.

The Gospel Mission Choir often holds open-air meetings under the bell-tower on the Plaza, alternating the hymns with talks by its members. It is a well-balanced choir and several of the members accompany the singing with guitars and accordion, while its director, the Rev. Mr. Lassegues, an accomplished musician on a number of instruments, does excellent obbligato work in the hymns, improvising on either baritone or accordion. He is at present forming an orchestra of young musicians to accompany the choir at the services.

Diamond Springs Churches

In the history of Coloma churches we note that "Coloma was the principal point of circuit in a district that embraced Diamond Springs, Cold Springs, Uniontown (Lotus), and Coloma, in 1855," Methodist ministers from Coloma serving all of these towns. Just how long they continued to serve Diamond Springs we do not know; but probably they were serving up to the time of the fire of Aug. 5, 1856, when the greater portion of the town—and it was a place that rivaled Placerville and Coloma as to population and size then—was laid in ashes by what was thought to be an incendiary fire.

An early history lists the buildings that were burned at that time, giving their value. Among them we find this brief reference: "Church, $4000."

This was probably a Methodist Church. There was also a Presbyterian Church, which stood on Church Street, opposite the Siesbuttel Hotel, near the I. O. O. F. hall; but this was destroyed by another disastrous fire in the '70's which practically again destroyed the town. A spark from one of the other burning buildings ignited a bird's nest in the belfry of the church and it was burned to the ground. This was the third terrible fire following the one of '56.

Lutheran services were also held in Diamond Springs when G. H. Hoernicke, a Lutheran minister from Placerville, held services in the town. He preached in German, as the town at that time held a large German population. (See under head "Lutheran Church").

For years the town had no church of its own; though services were held there by different denominations.

From Mrs. Bertha DeWolfe we learn that the Presbyterians, in 1912 and 1913, had services, Sunday school and Christian Endeavor, every Sunday in the old school house (now the Melson home and barber shop), conducted by Frank Everett. In 1926, services were held at the Walter home and the Dunlop ranch. Later, Rev. Chas. W. Null and the late John W. Hoyt Jr. of the Federated Church of Placerville, conducted services at the school house. However, at the present time the town has a church, fittingly named Community Church. We append its history, which was kindly furnished us by Miss Ruby Grace of Diamond Springs:

DIAMOND SPRINGS COMMUNITY CHURCH

"The present Diamond Springs Community Church is the first building built for church purposes (in the town) in the 20th century.

"On Sept. 15, 1934, while I, Miss Ruby Ellen Grace, was Secretary of the Diamond Springs Union Sunday School at Diamond Springs, and my aunt, Mrs. Carrie Gossow, my father, James Grace, and Ward Keesling were spending a few days' vacation in the mountains at Elmer Clark's mining claim and camp near Caldor, we met Rev. Gilbert F. Hoff of Oakland, Calif., who was also vacationing there on a hunting trip with Paul Roe of Oakland. It was during this trip that I invited Brother Hoff to come by Diamond Springs and hold services, on his way to his home. So on Sept. 19, 1934, they came down to our home, had dinner with us, and that evening at 7:30, the first services were held in the auditorium of the new Diamond Springs schoolhouse, by Rev. Hoff. Everyone present was enthused by the sermon and plans were formed for a revival service, which lasted about two weeks. Sixteen persons were converted. On Nov. 25, following church service (communion service), at the school auditorium, all members and friends drove to the Middle Fork of the Cosumnes River, where Rev. Hoff baptized seven persons.

"Following this meeting, the church organized a Board of Directors consisting of the following members: Media Doty, I. A. Doty, Louis Bushman, Lottie Bushman, Ruby Grace, Anna Fitzgerald, and Nellie K. DeWolfe. Letters of incorporation were filed with Frank C. Jordan, Secretary of State, January 8, 1938. Placerville Attorney Thomas Maul donated his services in drawing up the agreement, etc. Then plans began to develop for the building of a church. E. J. Fitzgerald donated a lot valued at $125. Lumber was on the ground on Jan. 30, 1938, and on that day dedication of the ground for the Diamond Springs Community Church took place.

"Following is the program: Hymn, 'How Firm a Foundation'; Prayer, Rev. Ford Canfield; Remarks by Mrs. I. H. Doty, chairman; Rev. John Dunlop, Scripture lesson; Psalm 122 and Cor. 3:9-23; Remarks, E. J. Fitzgerald; Special music, chorus, 'The Churches One Foundation'; Message and Dedication ceremonies—Rev. John Dunlop, Prayer of Dedication: Hymn, 'All Hail the Power of Jesus' Name'; Greetings and Message, Rev. Harold G. Morehouse; Doxology; Closing Prayer and Benediction, Rev. Harold G. Morehouse.

"Services were held under the trees on the Church lot; about seventy were in attendance. The day was cloudy and cold.

"On Saturday, May 21, 1938, first meeting in church; group gathering; Sunday school picnic; American Sunday School Union, H. D. Todd, leader. Five counties were represented at this gathering.

"Sunday school at new church, beginning May 22, 1938. June 26, 1938, first program—Children's Day.

"July 5-15, 1938, first Daily Vacation Bible School held in new church.

"Nov. 6 to Nov. 18, 1938, Revival Service, conducted by Rev. W. G. Asher.

"The Diamond Springs Community Church has been built entirely by people generously donating supplies, labor, material and money.

"Those donating largely were the following: I. A. Doty, labor; Ward Keesling, lumber, other material, cash, and labor; windows, Mrs. Opal Miller; Jessie Lou Haley, Daisy D. Nickless, James Dunlop, Rev. and Mrs. Asher, Mr. and Mrs. J. C. Brae, Anna D. Fitzgerald, James I. Grace, E. J. Fitzgerald, Mr. and Mrs. L. O. Bachman; doors, also stove, donated by Gertrude Langlois; Marion Ferguson, Bert DeWolfe.

"While not yet complete, still Diamond Springs Community Church has been built and is practically out of debt."

This shows what can be accomplished by a few determined and earnest people working together for an ideal.

KELSEY CHAPEL

For the first time in its existence, the historic old town of Kelsey has its own church building. Ever since early days, up till recently, religious meetings of the different denominations were of necessity held either in the schoolhouse or at the home of one of its citizens. But now, through the efforts of a small but earnest group, a Union Church building has been built and furnished.

F. V. Kinzie, who is postmaster at Kelsey and is also a minister, originated the idea of a Union Church for Kelsey, where all who believe in Christianity are welcome. It has been built altogether through the offerings of those who attend, and while but a small chapel, it is capable of accommodating the people of the neighborhood.

It is the last church to be built in the county to date, April, 1940, and was dedicated on the second Sunday in November, Nov. 13, 1938, just a trifle less than six months after the Diamond Springs Community Church was opened for services.

THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Among the first religious sects in the late '40's to find their way to California were the Mormons. Even before the discovery of gold, on July 31, 1846, Samuel Brannan arrived in San Francisco in charge of the ship Brooklyn (which he had chartered in Maine), with 238 passengers, most of whom were Mormons. And while there is no record of their having built any tabernacles, they at least were among the earliest of settlers of the City to hold religious services, and Sam Brannan, as he soon became known, is credited with having preached the first Protestant sermon ever heard in San Francisco. A man of dynamic force, before the end of 1846 he had built two flour mills on Clay Street, and helped establish the first school; and, in January, 1847, one year before gold was discovered at Coloma, he had started a weekly paper, The California Star, in San Francisco. And in the fall before the discovery of gold by James W. Marshall on January 19, 1848, he had opened a store at Sutter's Fort under the firm name of C. C. Smith & Co. This was the first store in Sacramento Valley. "During 1848 and 1849 sales were made at this store to the extent of $150,000, on the average, per month." (Annals of San Francisco; 1854). And he also made money in speculation in town lots in Sacramento. So the story told in the memoirs of Gen. W. T. Sherman to the effect that he got the nucleus of his large fortune through collecting tithes from the Mormon miners at Mormon Island—300, we believe—has no foundation in fact.

Whether he collected tithes that he did not turn over to the Church at Salt Lake we do not know. But, according to the Annals of San Francisco we learn that "In the noted affair of the 'hounds'—(ex-convicts from Australia)—about midsummer of 1849, he took an active part, and mainly helped to extirpate that society of rascals from the town. In August following, he was elected a member of the first regular town-council—and in 1851 was chosen president of the famous 'Vigilance Committee'."

In addition to the other things he did for his adopted city, he gave land for an Odd Fellows' cemetery, and did many other things for the good of the city. In fact, he was one of the most liberal, useful, and substantial citizens of San Francisco.

Probably no sect has been more persecuted and maligned than the Mormons. And, doubtless, they have been given blame for things that others have done. On the other hand, they themselves have blamed the Carthage Gentiles at large for the murder of Joseph Smith and his brother. My mother, who lived at Carthage

at the time, had often told us that the mob did that deed against the wishes of the better citizens, who were powerless to stop them.

Though Mormons worked with Marshall and, though some of them returning to Utah from the mines founded and named the town of Pleasant Valley, there were never any regularly organized church services, in El Dorado County, so far as we have been able to learn, until the spring of 1929, when two lady missionaries, Misses Alred and Gardner, were sent here from Sacramento and stayed four months, distributing tracts and holding occasional cottage meetings. These missionaries pay their own expenses and do not accept donations.

No further organization was attempted until December 15, 1937, when men missionaries entered the County.

From then till May of the next year, 1938, the Missionaries carried on their work from house to house, spreading the faith and loaning books. On the 22nd of May an independent Sunday School was organized, as a unit of the Redding Branch, California, under guidance of Elders Glendale Mouritsen and Floyd N. Barker.

The first meeting was held at the Shakespeare club house on Bedford Avenue, Placerville, California. Approximately twenty-five people were present. After holding meetings four Sundays there, they moved to Odd Fellows' Hall, at which place the meetings have since been held.

Within two months the Sunday School became self-supporting, with a membership of fifty. Missionaries continued to preside until a month later (June), Perry O. Hatch, a local member, was established as Presiding Elder, with two missionaries as counsellors. A few months later Hatch was appointed as superintendent, with George Lindsay, another local member, as First Counsellor.

At the end of 1939 membership had increased from 68 in 1938 with an average attendance of 35, to 85, and an average attendance of 50 or 60. In the entire County the membership at this time was 95.

Since the organization of the Sunday School, two other units have been established: the Relief Society, composed of women, whose duty it is to carry out the welfare program; and the Primary, a children's group from 6 to 12 years old for the promotion of physical and educational development. The one meets at 2 p. m. and the other at 4 p. m. Tuesdays at I. O. O. F. hall, Placerville.

Sunday School officers are: Presiding Elder, Bruce M. Heggie; superintendent, Leo Cheney; assistant superintendent, Mance H. Vaught.

Teachers of classes: Marjorie Leavitt and Lela B. Vaught, kin-

dergarten; Dorothy Fox, primary; Bruce M. Heggie, Old Testament; Clyde Curtis, Gospel Doctrine; Bruce Heggie, Sunday School Chorister; Nellie Curtis, pianist; June Longhurst, secretary and treasurer.

Officers of the Relief Society: Allie Cheney, president; Iva Miller and Ruth Bullard, assistants; Dorothy Fox, secretary.

Officers of the Primary: Jennie Holt, president; Kate Lindsay and Marjorie Leavitt, assistants; Betty Blossom Tidwell, secretary.

Branch recreational directors: Walter P. Leavitt and Clyde Curtis.

As a sample of the work done by the welfare committee—500 quarts of various fruits were canned by the ladies during 1939 to be used with other supplies as a contribution from the church to the worthy needy in time of necessity.

At a meeting Monday evening, May 13, 1940, permanent organization of the local Church was effected at the Shakespeare Club House in Placerville, by Pres. W. Aird Macdonald of the California Mission, who placed Clyde F. Curtis as president and Leo H. Cheney and U. John Fox as first and second counsellors.

President Macdonald and wife briefly outlined conditions of the Church throughout the California Mission, which includes the States of California, Nevada, and Arizona, through which they had been on a speaking tour which ended at Placerville.

Dr. and Mrs. Widtsoe, who were also of the party, were the speakers for the evening, speaking upon "The Word and Wisdom," which pertains to health and right living.

And, with this latest of Churches established in this County, we bring to a close the history of those who have worked to make the "Empire County" a more moral place in which to live.

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